

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



RETIRING BISHOPS

Bishops whose resignations have been submitted are here shown in the order of their seniority of consecration: (top row) Ingley of Colorado, Oldham of Albany, Thomas of Southern Brazil, Spencer of West Missouri; (bottom row) Reinheimer of Rochester, Ziegler of Wyoming, Craighill of Anking, and Mason (Suffragan) of Virginia.

Second-Convention
Number



LETTERS

Okinawa's Needs

TO THE EDITOR: I was interested in your editorial on Okinawa and the fact that someone from an Episcopal seminary was going to be sent there in about two years.

The undersigned has had some experience in the Islands of the South Pacific, having been there more than three years with the United States Marines during the last war.

The Solomons, Ellis Islands, and others in that area, are well covered by the Church of England. The Marshalls and those in the Western Carolines have been well covered by an evangelistic group from Boston, Presbyterian, I think. At all events, the natives in these parts have hymn books printed in their own language and distributed by some Boston missionary society.

The Marianas, i.e., Guam, Saipan, etc., are former Spanish possessions, and have been well covered by the Church of Rome. On Saipan, for instance, there was a very presentable stone church in the city of Garapan which, before we destroyed it, had a population of about of about 25,000. There were in residence, a priest, with a couple of male assistants, and several nuns. We were able to rescue these people eventually from the Japanese, although one of the assistants subsequently died of wounds. It was a pleasure to be able to locate their vestments, church ornaments, baptismal records, etc., and return them to the parish priest. The first thing the refugees asked for, when they came into our lines, was the services of a priest; and this we were able to supply in the medium of a Roman Catholic chaplain in the artillery. I think there is no doubt that every native of these islands, by which I mean the original Chamorro stock, is one hundred per cent Roman Catholic.

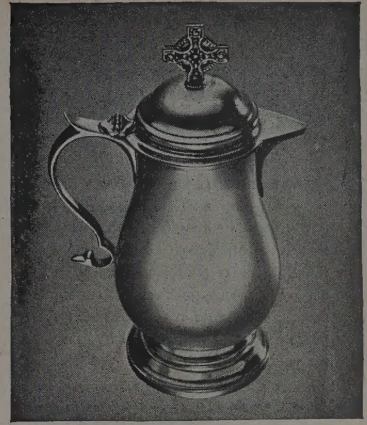
Going now to Okinawa, here is an island approximately one hundred miles long, which in normal times has a population of

500,000 people. These people are a curious mixture of the original race, the "Hairy Anu," into which has been mixed a certain amount of Chinese and Japanese blood, together with a lesser mixture of Malayan, and the flotsam and jetsam of the China Sea. It is fair to say that they have no native religion. In the City of Naha, which, before we destroyed it, had a population of 75,000 people, we found the remains of two Christian Churches. One, almost completely destroyed, had a cross upon it, which will give some indication of what denomination it might have been. The other one, which was obviously evangelistic of some sort, was practically intact, and it had been used for several years by the Japanese as a store house for aviation ammunition and supplies, which would indicate that it had not been devoted to its original purpose during the war years at least. I am surprised to read that there are more Christians in the north part of the island. The only installations of any sort that I saw were in Naha at the south end. I made rather extensive inquiries among the natives as to the Christian situation. It was generally agreed that there were some Christians, but no one I spoke to was a Christian, nor could they point out any to me. Several of our chaplains who were interested in the subject met with the same results.

The idea of sending one young man there on his own, in the opinion of this writer, borders on the ridiculous.

What is needed in Okinawa, in the writer's opinion, and what is believed would be very efficacious, would be for several brothers of one of our Episcopal orders, perhaps the Holy Cross, to go. Perhaps they could work under the jurisdiction of one of the Japanese bishops. My guess is that, if properly backed from this country, they would be very successful and make a nice lot of converts among the half-million people of Okinawa.

W. L. VAN SCHAICK,
Major, U. S. Marine Corps Reserve.



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RUTH AND NAOMI (left): Painted faces that move and speak. The book *IN OUR IMAGE*, by Houston Harte (illustrations by Guy Rowe), is reviewed in this number on page 34 (Copyright, 1949, by Oxford University Press, Inc.).

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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1950 Church

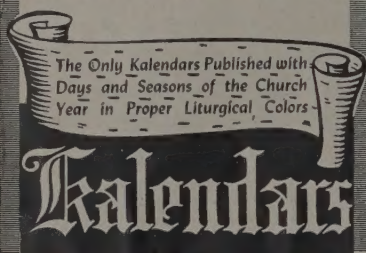
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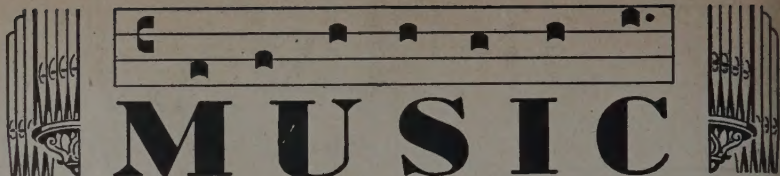
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THE REV. JOHN W. NORRIS, EDITOR

Music at General Convention

CAN a congregation sing plainsong? That is a question often answered in the negative by many of the clergy and choirmasters. It was effectively answered in the affirmative by the gathering which filled to overflowing the Church of the Advent of Christ the King in San Francisco, September 25th. The occasion was a pontifical Mass. It was thrilling to hear the many voices united in singing the Creed from *Missa de Angelis* and the traditional plainsong setting of the Lord's Prayer. The propers were not sung by the congregation; nor is such participation anticipated, since this is the choir's portion of the act of worship.

The music of the entire service was most impressive. Under the direction of Mrs. Carrie Teel, the small choir of not more than eight voices gave a beautiful rendition of one of Healy Willan's settings entitled *Missa Brevis*. It was disappointing not to hear it sung without accompaniment, as the composer intended; but the organ was not obtrusive, which allowed the full beauty of the music and the full import of the words to be heard by the congregation. It was interesting to note the absence of an anthem which certainly was not necessary for such a service. This may seem heretical to those who feel that an "anthem" is essential for a church with a good choir.

Elsewhere in the city there seems to be a tendency to make the organ the prominent part of the musical portions of the service.

OPENING SERVICE

Increasing awareness of the importance of Church music as a handmaid to worship, rather than as a dominant aspect of the service, was demonstrated at the opening service of General Convention in San Francisco, September 25th. The service music, the hymns, and the anthems were all chosen with an evident intent to strengthen the service itself. Under the capable direction of J. William Jones, of Redlands, Calif., the music was capably and efficiently performed.

This great service, built upon the order of Morning Prayer with its psalm and two lessons, called for congregational participation. Rather than elaborate service music, *Venite*, *Benedictus es*, *Domine*, and *Jubilare Deo* were all in chant

form, with familiar tunes taken from the back of the Hymnal. By using the pointing there provided, it was possible with the massed choirs of the diocese of California (which numbered several hundred singers) to present an effective demonstration of speech rhythm chanting. To one sitting in the midst of the vested clergy, it was evident that many of them needed a refresher course in this type of chanting.

The selection of hymns was excellent. The two used as the great procession entered the Civic Auditorium were "Ye Watchers and Ye Holy Ones" to the now familiar *Vigili et Sancti*, and "Glorious Things of Thee Are Spoken," to Haydn's tune "Austria." At the presentation of the alms the hymn used was "Jesus shall reign" to "Duke Street," and the hymn before the sermon, "Rise up, O men of God" to "Festal Song." George William Warren's "National Hymn" seems to be popular on the West coast; for it has appeared on several programs and was one of the hymns selected for the recessional, being used with the words "Rise, crowned with light." The concluding hymn was "Come, labor on" to T. Tertius Noble's fine tune, *Ora Labora*.

ANTHEMS

The great choir of singers was given ample opportunity to add its specific part of the worship in two anthems. The first of these, "Grant we beseech Thee," by Francis W. Snow, was sung a *cappella* with excellent intonation, enunciation, and expression. That Mr. Jones had drilled his singers with meticulous attention to detail was evident by the manner in which they followed his direction. This number is one that could be well done by a small choir, and was a sample of good Church music well written for a collect from the Prayer Book (the 21st Sunday after Trinity).

The second anthem was the type that called for just such a body of singers as Mr. Jones commanded. It was "Behold now, praise the Lord," by Everett Titcomb. It was accompanied by the organ, and had the assistance of a brass quartet from the Navy Band, which had led the procession to the auditorium. This is an effective anthem, and one suitable for just such an occasion as the opening service. It was sung with precision and careful attention to detail.

SEVENTEENTH SUNDAY AFTER TRINITY

GENERAL CONVENTION

HOUSE OF BISHOPS — ELIZABETH McCracken

HOUSE OF DEPUTIES — REV. G. RALPH MADSON

UNITY

No Controversy

A historic moment arrived in General Convention, October 1st, when the House of Bishops, concurring with the House of Deputies, adopted the recommendations of the Commission on Approaches to Unity for approval of the Commission's Statement of Faith and Order, continuance of the Commission and its work, and intensive study of the unity problem, both within the Church and in relation to other Churches. The action was taken quietly, without aroused emotions, marking a reversal of the experience of past General Conventions at which the unity problem was the one all-absorbing issue.

Deputies Unanimous for
Statement of Faith and Order

In contrast with several previous Conventions, the House of Deputies received the report of the Joint Commission on Approaches to Unity without acrimonious debate and discussion, September 30th.

The Very Rev. A. C. Zabriskie, dean of the Virginia Theological Seminary, presented the report in a brief summary, discussing salient points, and offering the resolutions. The complete report was published in *THE LIVING CHURCH* of May 15, 1949.

The dean declared that the proposed study program is vital, for it will promote internal unity in this Church. He went on, saying:

"Our report is a very dangerous one, morally speaking. The danger is this: the only specific thing the report asks is a program of study. It is the easiest thing in the world to vote in favor of this report, congratulate ourselves that we have done something about unity, and let it go at that. That is a quiet way of putting unity to sleep."

The proposed program of study, he said would be under the direction of the Joint Commission.

STUDY DIFFERENCES

Clifford P. Morehouse, another member of the Commission, addressed the House to stress the development of unity within the Church which can result from

Convention Summary

Action of Monday, October 3d:

The House of Bishops:

Concurred with the Deputies in approving the threefold plan of the Theological Education Commission (p. 16).

Did not concur with the proposal that laymen promote the theological education offering as the women promote the UTO (p. 16).

Called upon the Church and the nation to assume their responsibility to Displaced Persons.

Voted to establish the Joint Ecumenical Commission proposed by the Commission on Faith and Order.

The House of Deputies:

Defeated a change in the constitution whereby divided votes in a vote by orders would count as $\frac{1}{2}$ affirmative and $\frac{1}{2}$ negative. The vote: clerical, 35 $\frac{3}{4}$ aye, 34 $\frac{1}{4}$ nay, 8 divided; lay, 35 aye, 34 $\frac{1}{4}$ nay, 9 divided.

Defeated, on a vote by orders, after a parliamentary tangle, a constitutional change permitting each diocese to elect one woman to the House of Deputies.

Earlier Action:

Both Houses adopted the report of the Commission on Approaches to Unity (p. 5).

Brazil was divided into three missionary districts, as a step toward the formation of a national Church (p. 7).

The House of Bishops ratified the constitutional amendment to provide for a suffragan bishop for the armed forces.

The House of Deputies spent much time on the problem of the four women deputies elected. Net result: No vote, no voice, no women deputies (p. 7).

In joint session with the Auxiliary, the Convention was told of the opportunities confronting the Church which the new budget is designed to meet (p. 9).

A world government was advocated in a resolution adopted by the House of Deputies (p. 12).

studying the differences within the Church and learning to trust each other; such internal unity will promote reunion, he concluded.

Mr. Howard T. Foulkes, a Commission member, recommended the plan of study as a means to dispel the ignorance of Churchpeople.

Mr. C. A. Capron of Newark expressed regret at the lack of Christian unity and commended the proposed inter-church activities mentioned in the report (occasional joint meetings of Bible classes, of youth groups, of ministers, of vacation schools, and of congregations for worship except the Holy Communion).

The resolutions were then offered. That the faith and order statement [L. C., April 4, 1948] be used in dealing with other Churches was passed unanimously. The continuation of the Joint Commission, and its continuation of conversations with the Presbyterian Church and others, was approved. A very few "nays" were heard on the resolution to have the study program set up and promoted.

The Rev. Marshall M. Day of Milwaukee then reiterated that tolerance and unity among ourselves need promoting, and he asked that the Joint Commission develop further some method of implementing such a program.

The Joint Commission's report was then received and adopted.

Archbishop on South India

On the first day, the Archbishop of York was requested to address the House of Bishops on the relation of South India to the Anglican Communion. He complied with the request, saying:

"Your Presiding Bishop has asked me to make some factual statement about the Church of South India. At the Lambeth Conference, it was left to the various Provinces to decide how they would act as to recognition of those ordained and consecrated since the union was effected. We have hoped that the decision in England would be unanimous, with no debate in either Convocation [of Canterbury or York] until a Joint Commission should reach a decision. The Bishop of Chichester is now on his way to Australia. It was decided that he should, on his way back, visit South India and make a study on the spot.

"Our Committees will not be ready with a report until next spring. They are wait-



THE COMMITTEE ON ORGANIC UNITY OF CHURCHES TO THE FORE ONCE AGAIN

UNITY COMMISSION IN ACTION: An imaginative interpretation by Wilson Walker, artist, who designed the Convention seal. The cartoon is one of a set of 15 sold by the Church Bookshop, San Francisco (\$2.10 per set), which delighted Convention-goers.

ing for the Bishop of Chichester's views and findings. It is wiser to postpone any report or action until he returns and can give us the result of his study of the situation."

World Council

An important report presented at the first session of the House was that of the members of the Central Committee of the World Council of Churches, representing the Episcopal Church. The report was signed by Bishop Dun of Washington and Charles P. Taft, the two members representing the Church on the Central Committee. Bishop Dun said:

"The purposes to which the member Churches are committed together are to carry forward the work of the two world movements for unity in Faith and Order, and in Life and Work; to facilitate common action by the Churches; to promote cooperation and study, to promote the growth of ecumenical consciousness, to establish relations with denominational federations of world-wide scope, and with

other ecumenical movements; to call world conferences on specific subjects, and to support the Churches in their task of evangelism. . . .

"We would stress again the fact that the covenant to stay together, made at



BISHOP DUN: The covenant to stay together is binding on us all.

Amsterdam, is binding on us all and does not apply simply to the chosen representatives of our Churches who were privileged to attend the first Assembly. . . .

"It is doubtful whether a Commission of a General Convention meeting every three years is a sufficient instrument in itself for a continuing and responsible relationship. Since our National Council is the administrative center of our Church's life and work, consideration might well be given to the advisability of establishing as a part of that Council a Committee or Department on Ecumenical Relationships."

At that meeting of the National Council, September 23d to 24th, Bishop Dun offered a resolution, providing for an Ecumenical Committee, which resolution was passed. [L. C., October 2d.]

The Joint Ecumenical Commission of General Convention, a different body proposed by the Joint Commission on Faith and Order, of which Bishop Dun is also chairman, would presumably divide some of its functions with the National Council Committee on the same subject.

EPISCOPATE

Division of Brazil

Foreshadows National Church

Division of the missionary district of Southern Brazil into three districts, each with its own bishop, in order to facilitate the development of a national Church, was decided upon by the House of Bishops in a historic resolution, September 30th. The action was final with the Bishop's vote, since concurrence of the House of Deputies is not required in setting up new missionary districts.

Previously an unexpected debate had developed when it was revealed that there was some opposition to establishing a third district.

Bishop Ludlow, Suffragan of Newark, reporting for the Committee on Foreign Missions, read the request of the three bishops of the District of Southern Brazil that the district be divided into three parts: Southern, Coastal, and Central. The division would entail the election of a third bishop, who should be a native.

Bishop Bentley, director of the Overseas Department, said:

"I speak as a representative of the Overseas Department of the National Council. This proposed division has been under consideration for many months. In the opinion of the Department, it would seem unwise to divide Southern Brazil into three parts at this time. It would be wiser to divide it into two parts, the Southern half of the district being under the native bishop, the Northern half under the American bishop. The division of this great field into three parts would be premature. Later, there might be considered a sub-division of one of the two suggested divisions."

Bishop Ludlow disagreed, saying:

"Division into two parts would be lopsided as to men and money. More important than that, it would mean an American bishop in the north and a native bishop in the south. There is room for a third bishop."

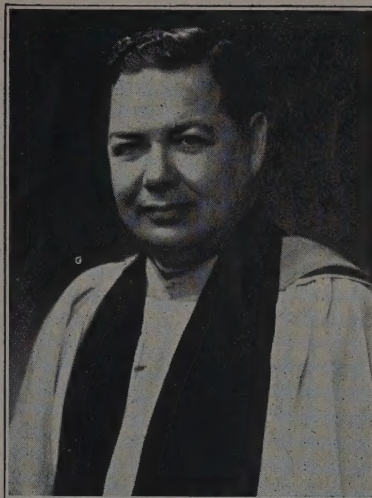
The Presiding Bishop put in a word:

"This is a very important matter, affecting our work in Southern Brazil. I hope that we shall hear from all three of the Bishops of Brazil."

Bishop Thomas at once responded:

"After the report we have heard, it is not necessary to say anything. Bishop Ludlow has expressed the opinion of the district of Southern Brazil—that we need three districts there, with a bishop of each one of them. The Overseas Department has given thought to the matter, but not so much as I have. We look forward in Brazil to having a Brazilian Church, as we now have a Japanese Church and a Chinese Church. Division into two parts would not make a Brazilian Church; division into three parts would."

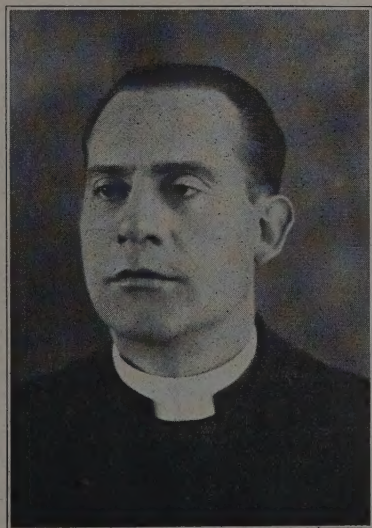
"Bishop Melcher, when he went over Southern Brazil, drew up a plan for division into three parts. It is better than my



BISHOP MELCHER: *Either divide it into three or don't divide it at all.*

plan. We discussed it with Bishop Pithan. It was revised and sent to all the clergy. With a few slight changes, they adopted it unanimously. The clergy asked me to fight for it here. It would make a national Church. Brazil is very nationally minded. From 1927 to 1940 I worked alone, as Bishop Kinsolving had done. When I was given a suffragan and then a coadjutor, my work increased because of the great advance these two bishops accomplished. Three bishops, each one with his own district, would still have, at first, the same number of churches, communicants, and Sunday School pupils; but the opportunities to advance would be much greater.

"Before midnight tonight when my resignation [because the retiring age has been reached] becomes effective, I want to see Brazil get the opportunity it wants and



BISHOP PITHAN: *We are prepared to do this in ten years.*

needs. Division into two parts would be the worst thing that could be done. Let the division be into three parts."

Bishop Melcher spoke, next, amazing the House by his first words. He said:

"Bishop Bentley's present stand has left me flabbergasted. None of the Brazilian bishops or deputies from Brazil have had an opportunity to confer with the Overseas Department since we arrived. We have talked with Bishop Bentley, but not with the Overseas Department. The distances are great in Brazil. There is no money for planes. Travel must be by boat or train, which takes a great deal of time. We cannot develop lay leadership now because of the distances and the lack of money. There are no rich people in the district.

"With three small districts, we can develop leadership. Missionary districts must begin to look to themselves for more support. It will be a number of years before Southern Brazil can stand on its own feet. If you divide it into two districts, we shall never have a National Church in Brazil. I realize the additional cost. We have splendid institutions. If divided into three parts, the National Council of Brazil can manage about the institutions. Either divide it into three missionary districts, or don't divide it at all."

Bishop Pithan, Suffragan of Southern Brazil, spoke next, surprising the House even more than Bishop Melcher had surprised it. He said:

"I have been in Brazil for 45 years, from childhood. I know my people. One thing is now absolutely necessary: the division wanted by our people. My own opinion about the division of the district was first that it should be into two districts. The clergy agreed to a division either into two or three. Brazil is ready and anxious to have a national Church. We are prepared to do this in ten years. If divided into three parts, it would be difficult to have people for all the needs."

Bishop Bentley rose and said:

"It is with diffidence that I speak again. If we have become confused it is because the Brazilian bishops came to us not in agreement. Bishop Melcher at one time was not entirely for three districts, as he now is. It seemed best to have two districts. I should like to ask the bishops what effect this would have in Brazil."

Bishop Melcher replied:

"That is a difficult question. I don't know. The suggestion of two districts is a great disappointment to me. It would not cause disaster; but it would make it impossible to create a national Church. I disagree entirely with Bishop Pithan about that. We would have a large work in the South. Central Brazil is still weak. We shall never develop a national Church in Brazil with a division into two parts. Each division would have to stand alone. Let me read a letter from representatives of the Church in Brazil. [He read it.] If I ever had any doubts or misgivings, this letter dissipated them."

Bishop Conkling of Chicago expressed

the feeling of the House when he said at this point:

"Some of us are confused. We might meet the situation by electing a second native suffragan. That would help build up a national Church without now dividing at all the district of Southern Brazil."

Bishop Blankingship of Cuba called attention to a disturbing fact:

"The three Brazilian Bishops came before the Committee of Foreign Missions with a unanimous proposal, signed by all three of them. That proposal asked for a division into three parts. Now, one bishop has changed his mind [Bishop Pithan]. I move that we refer this back to the Committee."

This motion was seconded and passed. At the next session, Bishop Ludlow reported, saying:

"The Committee has met with Bishop Bentley and with Bishop Thomas and Bishop Melcher. We could not find Bishop Pithan. But we have his signature to the original agreement, passed unanimously in Southern Brazil by the three bishops and the clergy. This definitely asked for a division into three parts, with a new bishop to be elected, who is to be a native Brazilian. I move for the Committee that such action be taken."

Bishop Bentley seconded the motion, and it was unanimously carried.

Bishop Melcher was asked to say what the total increase to the budget of Southern Brazil would be, and he stated that the amount would be \$22,020. This was larger than a figure given earlier.

Bishops Who Have Presented Their Resignations

Eight bishops are resigning, either because they have reached the age limit or for other reasons. They are Bishop Craighill of Anking, Bishop Ingley of Colorado, Bishop Mason, Suffragan of Virginia, Bishop Oldham of Albany, Bishop Reinheimer of Rochester, Bishop Spencer of West Missouri, Bishop Thomas of Southern Brazil, and Bishop Ziegler of Wyoming.

Bishop for Chaplains

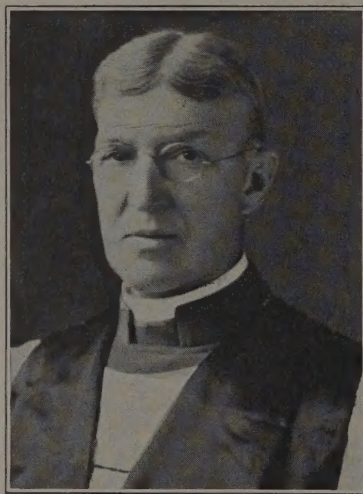
The constitutional amendment providing for a Suffragan Bishop to serve under the jurisdiction of the Presiding Bishop and to be in charge of chaplains to the Armed Forces, adopted on first reading by the General Convention of 1946, won a final vote in the House of Bishops of 96 to 9. It must have concurrence from the House of Deputies. If this is received, Canon 41 will be changed accordingly.

Status of Retired and Resigned Bishops

A motion to amend Article I of the Constitution was made in the House of Bishops, taking away from retired or resigned bishops the right to vote, though leaving to them the right to a seat and a voice. A similar proposal, adopted in 1943, failed to be ratified in 1946.

The Presiding Bishop, speaking first, said:

"It doesn't seem fair that Bishop Craighill should lose his vote. The situation is



BISHOP RANDALL: Compulsory retirement—more and more power.

peculiar. He resigned with the approval of Bishop Bentley, because of conditions in China."

Bishop Quin of Texas, the next speaker, said:

"This amendment is to the Constitution, not the Canons, so it can't be passed until another General Convention."

Bishop Parsons, retired Bishop of California, spoke next, holding the close attention of the House. He said:

"I supported this when it came before the House before, and I support it now. A retired bishop is adrift, not a member of his diocese or of any diocese. This House is the only place of which he can be a member. That is a fact.

"Yet, it is not fair to diocesans that 16 retired bishops can get together and stop legislation which is not any longer their responsibility. I don't think they would, but they could. (Laughter) There are a few matters in which retired bishops do have as much concern as any other bishops: such as Church unity, the principles of marriage legislation and other permanent policies. They should have a voice in these matters, but no vote, because they do not have the responsibility of carrying out what is voted."

Bishop Randall, retired Suffragan of Chicago, spoke next, saying:

"Now, with compulsory retirement, retired bishops would have more and more power, because the number of retired bishops is increasing. We now have 33 retired bishops, 20 of whom are present here now. Since we met in Winston-Salem, we have had 20 new bishops."

Bishop Conkling of Chicago took the opposite stand, saying:

"This seems to me a serious matter. Retired bishops could vote on matters of policy, but not on administrative questions. I am speaking for the dignity of the episcopal office. Retired bishops should not be deprived of the right to vote on their successors nor on other matters affecting the episcopal office. I move that we refer this resolution back to the Committee."

The motion was seconded and carried by a vote of 52 to 48.

The Presiding Bishop, returning to his original concern, said, "I should like some ruling about Bishop Craighill."

Retiring Allowances for Suffragans

The House of Bishops approved a retiring allowance of at least \$2,500 for suffragan bishops. There was no discussion.

PRESIDING BISHOP

Rent and Discretionary Fund

The House of Bishops on September 30th voted unanimously a rental allowance for the Presiding Bishop. He has paid rent for the house he occupies on the grounds of Seabury House, from his salary. The new arrangement will be his present salary of \$15,000 plus rental allowance to cover this rent.

A discretionary fund of \$10,000 for the Presiding Bishop also was voted, to provide for needs coming to his attention

Emphatic

With the first blow of the Presiding Bishop's gavel at the opening meeting of the House of Bishops, the head of the gavel flew off and landed in the aisle.

and not covered by any appropriation in the budget. When Bishop Sherrill became Presiding Bishop, the diocese of Massachusetts made him a present of \$8,000, which he has used as a discretionary fund during the past triennium.

The two proposals were referred to the Committee on Expenses which will refer them formally to the House of Bishops, after which they will be sent as messages to the House of Deputies, for concurrence.

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DEPUTIES

No Voice, No Vote, No Women

A Constitutional amendment extending to women the right to serve as deputies was referred to the House of Deputies' Committee on the Constitution shortly after the House had declined to seat four women who had been elected by their dioceses and missionary districts. It will come up for action later in the session.

On the second day, reporters for the daily press were much amused by the

Voices and Votes

When a resolution offering women deputies a voice but no vote was defeated, some suggested that it would have stood a better chance the other way around—a vote, but no voice.

proceedings as the House dealt with the question of women deputies for the second time. The four women denied seats are: Mrs. Elizabeth Davis Pittman of Nebraska, Miss Ruth Jenkins of Olympia, Mrs. E. V. Cowdry of Missouri, and Mrs. Domingo Villafane of Puerto Rico. Mrs. Villafane was not present.

A resolution was offered granting them seats in the House but no voice or vote, as a matter of courtesy, by F.M.P. Pearce, lay deputy from New Jersey. Another lay deputy, C. Alexander Capron of Newark, proposed an amendment to permit the women to speak, but not vote. A standing vote was necessary to determine the will of the House and the amendment was lost. When the original motion was put, another standing vote was needed to find out whether, as the

Correction

The New President of the House of Deputies was escorted to the chair, not by Drs. Gibson and Stowe, but by Dr. Gibson and Mr. Dykman. Dr. Stowe, who good-humoredly occupied the position of lowest candidate in the field, announced that he would not instruct his four second-ballot supporters which way to vote on the third ballot.

president suggested, the "nays" had merely voted more vigorously than the "yeas." The resolution was passed, 367 to 190.

At the next session, however, a statement politely but firmly declining the honor of sitting with the men on these terms was read by Dean Sidney E. Sweet of Missouri on behalf of the three women. It read:

"We, the three women who were elected members of the House of Deputies, and who were refused seats at the opening session, thank the House for its permission to be seated without voice or vote, which was

accorded us yesterday. But we regretfully wish to inform the House that such action is irrelevant to the main issue. We were elected by our dioceses, not as women, but as lay deputies. We feel that the real issue has not been met by this convention. The question is not one of courtesy to women but whether or not women may represent in its councils the Church they are proud to serve. We, therefore, decline the courtesy offered to us."

The statement was signed by Mrs. Cowdry, Mrs. Pittman, and Miss Jenkins.

Miscellaneous Matters

Many resolutions on assorted subjects went into the legislative hopper in the House of Deputies at its second and third sessions on September 27th and 28th. Among them were 14 memorials from dioceses on Church Pension Fund matters. The mornings were given over to joint sessions reported elsewhere in this number.

On the 27th, the standing committees of the House were appointed by the president, and by resolutions passed cer-

Spare the Rod

Dean Sprouse is a presiding officer who uses the gavel sparingly. His powerful voice could, if need be, make itself heard over almost any disturbance.

tain other committees were called for, including a Joint Committee on National and International Problems, and a Committee on Theological Seminaries.

Joint Committees were called for to draft a memorial resolution on the late Treasurer of General Convention, Dr. Raymond F. Barnes, and to draw a resolution of gratitude for the work of Dr. Lewis B. Franklin, retired Treasurer of the National Council.

A resolution to telegraph greetings to J. Randolph Anderson of Georgia, former chairman of the House Committee on Despatch of Business, who celebrates his 88th birthday, was passed on motion of J. A. Setze of Georgia.

The Deputies concurred with the House of Bishops in granting the requests of the Dioceses of New York and West Virginia for permission to elect Bishops Coadjutors.

By resolution the House thanked its Secretary for writing the history of General Convention in the *Church Historical Magazine*, June, 1949.

The Rev. Prentice Pugh offered a resolution to send greetings to the Rev. James R. Sharp of Tennessee, former chairman of the House Committee on Canons.

At the request of the officers of the Laymen's League, that national organization was dissolved.

JOINT SESSION

Reasonable Expectations

By ELIZABETH MCCracken

The first of the two Joint Sessions, at which the National Council makes its triennial report to General Convention, was held on the morning of the second day of the Convention, September 27th. The great auditorium was well filled, with both Houses of the Convention, the delegates to the Triennial Meeting of the Woman's Auxiliary, and many visitors. On the platform were the members and officers of the National Council and the Very Rev. Claude W. Sprouse, the newly elected President of the House of Deputies. Bishop Sherrill presided.

Treasurer's Report

The first report presented was that of the Treasurer of the Council, Russell E. Dill. Mr. Dill gave in detail the generous result of the appeal for the relief of the post-war misery in the war areas. More than \$7,000,000 was given to the Reconstruction and Advance Fund. The Presiding Bishop's Fund for World Relief was equally generous. Contributions for the years 1947, 1948, and 1949 have totalled more than \$3,500,000. The people of the Church responded immediately and sacrificially.

For regular Budget purposes, Mr. Dill reported, there has not been a similar success in communicant giving. Out of 47 Communions in the United States, Mr. Dill stated, the Episcopal Church is 22d on the list of per capita giving for all purposes, 20th on the list of giving to support diocesan and General Church Program budgets, and 37th on the list of benevolences beyond the parish. Con-

High Finance

Commenting on the even \$2,000,000 of this year's UTO, Dean Sprouse remarked, "Only the women could manage that."

tributions per communicant do not accurately mirror what is in all probability the increased income of the people of the Church.

To illustrate the facts of his report, Mr. Dill had projected on a large screen colored charts, showing (1) a comparison of income and expenditure, (2) budget expenditure, (3) budget income, and (4) special miscellaneous funds and their expenditure.

The Presiding Bishop spoke briefly when Mr. Dill finished making his report, saying:

"I know that we have the resources in our Church to do anything we may propose. The trying part of our work is



OUTDOOR PROCESSION: An estimated 1000 or more march through the streets to the opening service.

that what we do is only a semblance of what we should do."

CHRISTIAN EDUCATION REPORT

The next report was that on Christian Education. Bishop Dun of Washington, Chairman of the Department, made a memorable address; and then the Rev. Dr. John Heuss, Director of the Department, presented a full report of some length. Bishop Dun said in part:

"I speak soberly and advisedly when I say that we face a crisis in our educational mission. The odds against us in terms of our educational feebleness and of the powerful forces in the world shaping the minds and hearts of our children are, humanly speaking, overwhelming. But God is on our side. . . .

"To be saved means in part to be delivered from our shut-in-ness, our parochialism, and made sharers in Christ's world-wide mission. A Church that is not sensitive to the needs and hurts of the sick and aged and dispossessed, a Church that is not awake to the injustices of men to men, and to what the often ugly shape of our racial and economic relations do to the spirits of men, cannot nurture young or old up towards fuller life in Christ. Missions, domestic and foreign, and Christian social relations are essentials for Christian education.

"But the reverse is also true. Missions and social relations and the worship which lies at the heart of the Church's life need

Christian education to inform and undergird them. There is reason to fear that the missionary commitments of our Church—inadequate as they are—are already in advance of the informed missionary conviction of our people. The deepest motive for missions is a grateful desire to share with others the truth and light and life which God has opened up to us in Christ. . . .

"Our Department is but an instrumentality to help us bring the truth of God into relevant, effective, intelligible relation to human lives."

After a searching introduction to his report Dr. Heuss described and analyzed the plans of his entire Department, plans

Haul

A large overstuffed chair was provided for the interview that each missionary bishop had with the program and budget committee. One of the bishops mislaid his fountain pen, so he lifted up the seat cushion—and found not one, not two, but three pens.

which can be carried out only if the budget of \$341,000 a year for the Department is voted and then raised. By way of introduction, Dr. Heuss said with marked earnestness:

"For 150 years the work of Christian education has been a minor activity and a minor investment of our total national

work. As a result, education has languished to the detriment of every aspect of our Church life. Lack of education has done every parish and mission, every diocese and missionary district, and the National Council untold harm.

"We pay for it in the lack of personal commitment by our thousands of casual members. We pay for it by the terrifying and needless loss of hundreds of 'teen-age boys and girls. We pay for it in the humiliating fact that we stand near the bottom in giving for Church support, as Mr. Dill has pointed out. We pay for it by the feeble condition of personal lay evangelism. We pay for it in the alarming lack of concern about our missionary work. And we shall pay yet more before the tide of spiritual ignorance is turned back which now engulfs the whole Church. Surely this paralyzing ignorance is not an inevitable condition. Surely the Episcopal Church is not condemned to move forward forever shackled by these shameful bonds of spiritual illiteracy. Surely men of strength and a Church of conviction will summon the power to strike off these ignoble chains. Certainly no one can believe that it is the will of God that our historic Church meet the challenge of this crucial day weakened by educational neglect."

HOME DEPARTMENT

The third and last report made to the first Joint Session was that of the Home Department, presented by its director, the Rev. Dr. George A. Wieland. Here

again was a full report. Dr. Wieland went into details as to (1) adequate salaries for missionaries in the home field, (2) better housing for missionary clergy, (3) larger additional grants of money, (4) more nearly adequate support for Indian missions, (5) increased help to the American Church Institute for Negroes, (6) the importance of the Armed Forces Division, so recently made a part of the Home Department, (7) college work, (8) other important work, such as the surveys now demanded by dioceses and missionary districts, and an emergency fund to supplement pensions when these are so small that men cannot live on them.

Second Joint Session

The second Joint Session, on the morning of September 28th, was preceded, so far as reports were concerned, by an address of welcome by the Mayor of San Francisco, the Hon. Elmer E. Robinson, a Churchman, [See p. 12.]

CHRISTIAN SOCIAL RELATIONS

The Department of Christian Social Relations divided its report into three parts, with a speaker for each part. The Rev. Robert A. Magill spoke on "Education and Action," saying:

"First, there must be the Church's response to the Christian's necessity for information concerning man's social environment and his relationships in it, such as

Scrambled Estimate

Worst estimate of the attendance at the opening service was THE LIVING CHURCH's "over 1,000." The telephone in San Francisco reported this as a rough estimate of the procession, not the congregation, but the message seemed to come in differently in Milwaukee. Actually, the auditorium was nearly filled to its capacity of 8,000, and some newspapers reported an even larger figure.

will lead to intelligent and helpful service. This is the area which is generally known as 'Education and Action.'

"The Department directs its attention and makes every effort that can be made with a staff of two persons on full time and a third on half time to provide resource materials: program suggestions, regular bulletins, useful literature, field visits for advice, surveys for understanding the task, conferences with others in like situations for the discussion of mutual problems."

The Rev. Dr. John S. Higgins spoke next on "Services to Health and Welfare Agencies." He said:

"Our Committee on Health and Welfare

Agencies exists to acquaint the Church with the magnitude and scope of our institutions; to offer to the agencies themselves and to the dioceses in which they are located a survey and consultative service; and to encourage and direct plans for higher standards of professional work."

Bishop Nash of Massachusetts had the third section of the report, which dealt with "Work in Urban and Industrial Areas." He said in part:

"The urban church is a great field for evangelism. First, we must know the resources of the people concerned. For instance, there are what we may call the 'depressed area' churches, in the slums. The neighborhood has changed, and the traditional constituency has moved away, coming back, it may be, at times out of sentiment. The people now living where the church is must be its parishioners, if it is to have any at all. Clergy must be trained to do this work. We have a Rural Church Training Institute. We must now develop an Urban Church Training Institute. . .

DISPLACED PERSONS

"There is a fourth special emphasis of which I wish to speak: Displaced Persons. Eighty-two thousand have come to the United States. Of these, the Jews and the Roman Catholics have given assurances for all except 7,000 persons. The 7,000 are divided between the Orthodox, the Episcopalians, and the Protestants. The Depart-



IN THE CIVIC AUDITORIUM: A stream of praise, from 8000 strong, marks the beginning of the 56th General Convention.

ment of Christian Social Relations knows of only 164 assurances from 40 dioceses. What is your parish doing; and your diocese?"

BISHOP LARNED'S REPORT

Bishop Larned, Bishop-in-Charge of American Churches in Europe, presented a moving report of post-war problems and calls for relief in Europe and Asia. He spoke first of material relief, and the urgent need for it, with special reference to Greece. The tragedy of Displaced Persons was made poignantly clear. He held up an Alms Basin, made by an exile in a crowded re-settlement camp near Frankfurt. This Alms Basin was of carved wood, with a picture of Christ in the Garden of Gethsemane painted in the center. Bishop Larned said that he hoped that it might be a symbol of the gifts which the people of the Church would make to the Presiding Bishop's Fund for World Relief.

Bishop Larned urged also that inter-Church aid be extended to the Church of England, especially for its Christian work in Europe. He made a plea for greater efforts for relief, especially for the Orthodox group which looks so confidently to the American Church for help.

OVERSEAS DEPARTMENT

Bishop Bentley, vice president of the National Council and director of the Overseas Department, made a short report; and then called upon twelve missionary bishops to speak briefly to the Joint Session. They were Bishops Gordon of Alaska, Craighill of Anking (speaking for all the China missions), Blankingship of Cuba, Voegeli of Haiti, Kennedy of Honolulu, Yashiro, Presiding Bishop of Japan (speaking for Japanese work), Harris of Liberia, Salinas y Velasco of Mexico, Gooden of the Panama Canal Zone, Binsted of the Philippine Islands, Boynton of Puerto Rico, and Thomas of Southern Brazil. Each bishop ended his speech with a message in the language of the people of his field. There was prolonged applause at the conclusion of this unusual overseas report in 12 parts.

DR. KUEBLER'S SPEECH

Dr. Clark G. Kuebler, president of Ripon College, Ripon, Wis., made the final speech of the two Joint Sessions, saying in part:

"You have heard the presentation. The cost, if you approve, is \$1,902,000 each year for the next 3 years. The first responsibility for promotion rests with the deputies. We must work after General Convention. Each is to be a missionary. Ours is an Episcopal Church. The key man is the bishop of each diocese. The National Council can provide the materials, but the success depends on the full coöperation of

bishops, priests, and laymen, with the bishop in each diocese taking the lead. . . .

"We have raised \$11,000,000 in four years. What made all of these special campaigns successful? Adequate education of our people. . . . We now ask the Church—every part of it—to devote all of January to an intensive study of our work overseas; to devote February to a similar study of domestic missions, college work, Negro work, rural work, Christian social relations—to all phases of our missionary program in continental America. During the first 11 days of March the same intensive study is to be given to Christian education. Then, on March 12th, the Presiding Bishop will speak over a great radio network to our people as they sit in their pews. After



DR. KUEBLER: *If you approve. . . .*

his address, the people will be given an opportunity to make their offerings or to sign pledges. . . .

"Isn't it reasonable to expect, with the complete program of the Church involved and all of the preparatory education planned— isn't it reasonable to suppose that the Church will rise to meet the challenge? Whether it will or not will depend on you and me."

PROGRAM AND BUDGET

Bishop Block of California, Chairman of the Joint Commission on Program and Budget, made a "temporary" report, indicating progress. The second and last Joint Session then adjourned.

PUBLIC AFFAIRS

World Government Urged

A resolution calling for a strengthening of the United Nations into "a world government, open to all peoples, with defined and limited powers," adopted by the House of Deputies, awaits concurrence from the House of Bishops.

Dr. Spencer Miller, Jr., informed the House of Deputies, October 1st, that

two resolutions on world order had been received by the Joint Committee on National and International Problems set up in this Convention, and that the Committee had combined them into the following resolution:

"Whereas the most powerful governments in the world, including our own, assert their present ability not only to bring untold pain and destruction upon the people of the earth, but to annihilate cities and all the works of men and reduce what survivors there may be to an existence on the level of brutes;

"Whereas there is no reason to suppose that this awful power will not be employed by fallible and sinful men; and

"Whereas it is necessary that there be instituted an international order limiting national sovereignty and administering world-law binding on both nations and individuals for the establishment and maintenance of just and enduring peace and for the prevention of international war; and

"Whereas the organization of the United Nations represents a great step toward such an international order, but has not yet been granted sufficient powers to accomplish its purpose; now therefore be it

"Resolved, the House of Bishops concurring, that it should be a fundamental objective of the foreign policy of the United States of America to support and strengthen the United Nations, and to seek to develop through the United Nations or otherwise a world government, open to all peoples, with defined and limited powers adequate to preserve peace and prevent aggression on through the enactment and enforcement of world-law, and be it further

"Resolved that we call on all God-fearing and peace-loving people to join in this effort."

The resolution was adopted without debate.

"Battle of the Spirit"

In his welcoming address to General Convention, September 28th, Mayor Elmer E. Robinson of San Francisco, who is a member of the Episcopal Church, emphasized the importance of the Church's leadership in the world struggle between conflicting ideologies. He said:

"Any close student of affairs in this year, 1949, cannot but consider this Convention within the context of world affairs. More specifically, the perceptive and the sensitive student of world affairs is looking anxiously to the Church for protection from the attack of avowed and powerful enemies of free men and free institutions.

"Men who are truly cultured, and whose intelligence is acute enough to penetrate beyond the surface of affairs will understand that the crisis of the world today is a crisis of the human spirit. It is tragic that after the shedding of so much blood, after such prostrating exertions by free peoples to rid themselves of the yoke of man-made tyranny, the world now, five years after a war without parallel, is still

anxious and apprehensive about threats to free men, free institutions, and free nations.

"If we will but reflect upon the enormity of evil that has scourged the world of our own day, we will, I think, realize that it represents the rejection and the denial of the moral law and of Christianity by those who control the apparatus of the State.

"Deny the existence of God and you have denied the spiritual element of man. You have denied the basis of human rights and

No Rescue Today

Many veteran members of the Convention are a little disappointed at not having an opportunity to "save the Church" this year. So far, the Convention has been an argumentative, but cheerful one.

you have destroyed the moral law. Man's freedom is precious. It must be preserved at every hazard, if the human spirit is to remain free to seek out Goodness, Truth, and Beauty, and to achieve its own destiny.

"The defense of human freedom cannot be guaranteed by bullets or bombs, or bayonets. Today it is completely clear that man's freedom stems from man's spiritual nature. It is, therefore, the natural and spontaneous act of every believer in God to look to our Churches for the leadership in the struggle that is not political, not economic, but is fundamentally a moral and spiritual battle to maintain freedom to worship God. Without that freedom, free men, free institutions, and free nations will perish.

"Indeed I wish every success to your deliberations and I hope that a new vigor, a new strength will be infused into the Church now for the battle of the spirit that lies directly ahead."

Social Reconstruction

Commission Continued by Deputies

Dr. Clark G. Kuebler of Fond du Lac presented the report of the Joint Commission on Social Reconstruction to the House of Deputies on October 1st, noting that three regional meetings have been held under its auspices, and that selected papers presented there have been published under the title, *Christian Demand for Social Justice*, not as official statements of the Church or the Commission, but for widespread study. The Commission plans to publish occasional papers during the next triennium. The House of Deputies voted to continue the Commission and to provide for its expenses.

PRESS

Effort to Condemn Photography During Services Defeated

The afternoon session of the House of Deputies, September 29th, provided encouragement for the secular press. A resolution expressing disapproval of the

taking of pictures in any building during divine service was presented by George R. Humrickhouse of Southern Virginia, and immediately many deputies lined up to take turns in expressing their opinions.

Many pointed out that pictures are necessary for publicity, and that publicity is a means of evangelism. A few declared that flashing bulbs distract the worshippers, and therefore should not be permitted.

Dean E. R. Welles of Buffalo, N. Y., amended the resolution by inserting the word "indiscriminate"—referring to the taking of the pictures—and the change was accepted by the mover.

Even the reminder that Federal courts preserve their "sanctity" by not allowing the taking of pictures did not save the amended resolution from decided rejection by the House.

FINANCE

Presiding Bishop Wins Support From Deputies for Foundation

The only matter to elicit much discussion in the House of Deputies the third day was a joint resolution endorsing the Episcopal Church Foundation and commending it to the Church at large. Mr. Jackson Dykman answered questions about the Foundation, of which he is a director: a group of New York laymen, realizing that large sums of money are given each year to certain foundations for miscellaneous purposes, and that small sums are given to the Church, met last year under the leadership of the Presiding Bishop and formed a corporation to receive bequests and gifts, the income from which is to be used for the educational, charitable, and other work of the Church, administered by the directors of the Foundation. The Presiding Bishop and the Treasurer of National Council are *ex officio* members of the corporation. Constitution and by-laws provide for a self-perpetuating board of directors.

A voice vote on the resolution was inconclusive, and a standing vote passed the endorsing resolution 294 to 244. The large negative vote reflected dissatisfaction of some deputies with the lack of direct Church control.

BISHOP SHERRILL APPEARS

The following morning it was announced in the House that the Presiding Bishop would address the members on the subject of the foundation, and at noon the deputies heard his explanation of the Episcopal Church Foundation. He expressed distress at the division of opinion in the House, and stated his belief that the value of the foundation will be proved within 20 years. The Church, he

said, had not caught the imagination of people able to give large sums of money. Of \$170,000,000.00 given away in large bequests in 1948, all Churches received but \$4,000,000.00. The endowment of the Episcopal Church, after more than 150 years, is but \$14,000,000.00. Therefore a new approach is needed—"The Domestic and Foreign Missionary Society" is not an appealing name.

The Foundation directors are New Yorkers for the most part, but it is the Presiding Bishop's hope that soon there will be members of the board in every part of the country. The National Council is enthusiastic about the ECF; the House of Bishops gave it its unanimous approval [see below].

NOT A SUBSTITUTE

Bishop Sherrill pointed out that the Foundation will not be a substitute for the regular financial schemes of the Church, but rather a buttress in special cases. ECF will make no campaigns for funds; the directors will make its existence known by word of mouth. Income from the Foundation will be given in grants for special needs in charitable, educational, and religious work of the Church, as stated in the charter. At present the Foundation has no money. When it begins to operate, special causes in the Church can be presented to the

Two Races

In the absence of its only Colored member, who could not come to San Francisco from South Florida, General Convention's Bi-Racial Committee was described by one deputy as composed of "Angles and Saxons."

board of directors. Bishop Sherrill believes that such causes should be above the parish level.

Of members of the House of Deputies, Messrs. Harvey Firestone and Jackson Dykman are board members of ECF. Bishop Sherrill said he is greatly encouraged over the quality of the group. He sees the Foundation as a great forward step.

House of Deputies approval of ECF is wanted, he said, in answer to a question, for the encouragement of the directors. Doubts about it, shown by questioning, distressed him.

The Presiding Bishop's statement aroused the House to great enthusiasm, and the resolution of endorsement having been brought up for formal reconsideration, it was passed by a unanimous voice vote, followed by applause and other demonstrations of enthusiasm.

ACTION OF BISHOPS

The House of Bishops gave its support to the foundation more readily. Introduc-

ing the subject in that House, Bishop Sherrill said:

"This is one of the most important things that have happened since I have been Presiding Bishop. The Church does not often receive the large gifts made to hospitals and universities. I know this, because I am on the boards of directors of these institutions. We have failed to catch the imagination of large givers. The name, 'Domestic and Foreign Missionary Society,' does not strike them. This new Foundation was inaugurated. It is not tied up with the National Council or the General Convention. It will operate independently as the Carnegie Foundation and the Rockefeller Foundation do. Its grants will be made by its board of directors, not for the budget but for special purposes.

"The board of directors is one of the most impressive groups of men I think I have ever seen. It includes George Whitney of J. P. Morgan Company, Edward L. Ryerson of Chicago, and Harvey S. Firestone, Jr. Mr. Russell E. Dill, treasurer of the National Council, and I have been asked to serve; but we shall not be officers. It would be a great limitation if General Convention had anything to do with the choice of directors. The Foundation will choose them.

"One of the most beneficial aspects of the Foundation is that these leading laymen will be exposed to the work and the needs of the Church."

MATRIMONY

Resolution Warns Against Mixed Marriages

A warning to Churchmen against contracting marriages with Roman Catholics was issued by General Convention in a resolution introduced and adopted in the House of Deputies on September 30th and passed by the House of Bishops on October 1st.

The resolution is:

"Resolved, the House of Bishops concurring, that this Convention earnestly warns members of our Church against contracting marriages with Roman Catholics under the conditions imposed by modern Roman Canon Law, especially as these conditions involve a promise to have their children brought up in a religious system which they cannot themselves accept; and, further, because the religious system, education, and spiritual training of their children by work and example is a paramount duty of parents and should never be neglected nor left entirely to others, we assert that in no circumstances should a member of this Church give any understanding, as a condition of marriage, that the children should be brought up in the practice of another communion."

The resolution was adopted by the Deputies when an amendment to the Canons dealing with the same matter was deemed "unenforceable." In representing the resolution, the Rev. J. Kenneth Morris, Columbia, S. C., quoted

the statements adopted on the subject by the Bishops in Lambeth Conference last year.

Clarifying Amendments

Clarifying amendments to the marriage canons proposed by the Committee of the House of Bishops on Procedure Under Marriage Legislation were passed by the House of Bishops, on October 1st. Concurrent action by the House of Deputies is needed to make them become Church law. The amendments close up loopholes in the canons adopted in 1946, but do not solve the problem of the "doctrine of nullity" *vs.* the "doctrine of divorce."

Bishop Dagwell of Oregon, chairman of the Committee on Canons, presented to the House of Bishops the suggested amendments to Canons 17, 18, and 45, clarifying and implementing procedure under marriage legislation. The first of these provided that one year should elapse from the date of the final decree of divorce before a marriage could be allowed by the Church; even though the other canonical requirements were met.

Bishop Davis, retired Bishop of Western New York, said:

"If that means a year after the interlocutory decree, which in some states is a full year before the final judgment, that would make it two years before a marriage could take place. That would be the case in California and Massachusetts, and in some other states."

Bishop Gray, Coadjutor of Connecticut, added:

"One of the causes of the difficulty of making a ruling about this is that very fact that 'final decree' does not always mean the same thing."

Bishop Dagwell explained, saying:

"The Committee meant to indicate one year from the date when the decree becomes final. In some states the interlocutory decree is less than a year before the final decree.

Bishop Davis replied:

"Date when the decree becomes final' does not do away with the difficulty. It still leaves the length of time different for the people of different states."

There were a few more brief remarks, after which the amendment was carried, "date when the decree becomes final" being the phrase used.

DECLARATION OF INTENTION

Another amendment provided that the persons desiring to be married shall sign a declaration that they intend to enter into a Christian marriage, as set forth in the marriage service in the Prayer Book. A form for this declaration was approved.

THE MINISTRY

Lay Administration of Chalice Approved by Bishops

Administration of the chalice in Holy Communion by laymen, a proposal which has long been debated in the Church, was approved by the House of Bishops, on September 30th, subject to concurrence by the House of Deputies. In previous years, the proposal has been defeated by the clerical order in the lower house.

LICENSING BY BISHOPS

In the form of an amendment to Canon 50, "Of Lay Readers," the resolution provides among other things that:

"Such licensing is to be entirely at the discretion of the bishop. It is to be granted for use under the direction of a rector or of a priest-in-charge only when he finds it impossible to secure the services of an additional priest or deacon to assist in the administration of the Holy Communion. The written consent of the wardens, specifically naming the man to be licensed, must accompany the written request of the priest to the bishop that he grant such a license. The granting of such permission by the bishop must be always in writing and must be for a specifically designated service or services."

FIRST SUNDAYS, FEAST DAYS

Bishop Keeler of Minnesota, who presented the resolution as part of the report of the Joint Commission on the Perpetual Diaconate and the Ministry of Laymen, of which he is chairman, said:

"In large parishes, at Christmas and Easter and on the First Sunday of the month, there are so many persons making their Communion that few rectors proceed without additional assistance. The usual provision they make is to engage retired priests, living in the diocese, to assist. This means that in many small parishes, where there is no priest, but only a lay reader, the people often cannot make their Communion on the great feasts, or on the First Sunday in the month, let alone other Sundays. A layman, licensed to administer the chalice, would leave these retired priests free to celebrate the Holy Communion for these other communicants."

Bishop Barry, Coadjutor of Albany, the first speaker, said:

"I think it poor practice to tamper with the Canons to solve a temporary problem. We should know also what the Church Pension Fund will do. If they would modify their rules, governing retired clergy receiving pensions, it would solve this problem. Many older men could take limited regular duty. It is a serious thing to bring laymen into this. I am opposed to it, as I was in the last General Convention."

Bishop Carpenter of Alabama said:

"I am thoroughly in favor of it. The laymen would have nothing to do with celebrating, but only with administering."

Bishop Barton of Eastern Oregon cited a personal experience, saying:

"Where it has been tried, and I confess that as a priest I was guilty of trying it, it was impressive. My bishop said that I might do it, but told me not to ask his permission. It lent great dignity to the laymen, all of them, in the parish."

Bishop Daniels of Montana called attention to another aspect of the present difficulty when there are many communicants, saying:

"It would give reverence to the administration. Now, the priest rushes from one communicant to another, hardly giving the communicants time to receive the cup. He must do this, or prolong the service beyond reason."

The resolution to amend Canon 50 was then put to the vote and carried by a vote of 62 to 31. Concurrence by the House of Deputies is necessary, before the amendment can be made.

Perpetual Diaconate Rejected By Bishops

A perpetual diaconate for Churchmen who wish to serve non-professionally or part-time was rejected by the House of Bishops, September 30th, after the matter had been brought up in the report of the Joint Commission on the Perpetual Diaconate and the Ministry of Laymen.

Bishop Keeler read that section of the report which sets forth the kind and extent of training to be given to men who would never think of themselves as having a vocation for the priesthood, who nevertheless have the qualities, the character, and the intellectual capacity to render genuine service through the diaconate. Regarding the status of such men with the Church Pension Fund Bishop Keeler said:

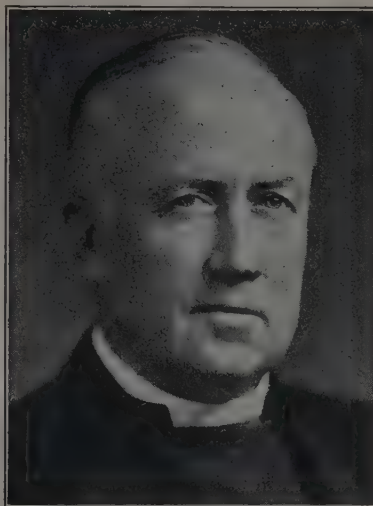
"Our Commission interviewed the Church Pension Fund. If the men were regularly engaged and a salary paid, they would come under the Church Pension Fund."

Bishop Gray, Coadjutor of Connecticut, mentioned a possible difficulty:

"There could be situations in which these men would be working only in part for the Church, and at secular employment in part. They would receive Church Pension Fund benefits, having given only part-time service to the Church."

Bishop Conkling, referring to that part of the report which states that the perpetual deacon would not expect, nor be eligible, to be advanced to the priesthood, asked:

"Is this all? Or will there be provisions



BISHOP KEELER: Presented reports on lay administration and diaconate.

for procedure should the perpetual deacon wish to become a priest?"

Reference was made to the report, by way of reply. Then Bishop Mason of Dallas recalled:

"I had a perpetual deacon in my parish before I became a bishop. He had a very happy relation with me. But when the new rector came, they did not get on. That is one possible problem. Another is that the perpetual deacon may be promoted in his secular job, and be transferred. What is to happen then?"

The resolution was then put, and lost.

Psychological and Psychiatric Examinations

The Committee of the House of Bishops on Psychological and Psychiatric Examination of Postulants and Candidates for Holy Orders brought in a report suggesting procedure for such examination. The report pointed out that Canons 25 and 33 already provide that the examination of an applicant shall cover his mental and nervous as well as his physical condition. A letter was sent by the Committee to all the bishops, requesting information as to the procedure being followed in the several dioceses. Various methods were found to be in use. The report described them in some detail. It ended with the following resolutions, which were passed:

"Resolved, that it is the mind of the House of Bishops that the requirement in Canons 25 and 33 of an examination covering a man's mental and nervous condition shall be interpreted as meaning that a reasonably careful psychiatric or psychological examination, or both, should be given him; "And further, that the Committee on Psychological and Psychiatric Examination

of Postulants and Candidates for Holy Orders be continued in order to facilitate the sharing of useful experience among the members of this House."

Physical, mental, and nervous examinations of a bishop-elect also were provided by a proposed addition to Canon 39. The examination would be made by physicians appointed by the Church Pension Fund. The purpose of the examination is to make sure that the bishop-elect is in fit condition to do the work to which he is called.

A further provision was made that clergymen coming into the Church from other Churches be required to take a similar examination before being admitted. This involves an addition to Canon 38.

Notice of Depositions

The Committee on Canons, through its chairman, Bishop Dagwell of Oregon, proposed an amendment to Canon 64, Section 3 (b), saying:

"A bishop can now depose a man and give no notice—just put the deposition in his pocket. The only time, under the present Canons, when a notice must be given is when a trial has been held. In other cases, where deposition is for renunciation or abandonment of the ministry, the bishop, with the consent of the Presiding Bishop need not announce it until the time of the next public listing of the clergy in the *Living Church Annual*."

Bishop Powell of Maryland brought out a disquieting fact, saying:

"A man may not let anyone know that he is deposed. I know of a vestry that planned to call a man to be the rector of the parish who had been deposed for two months. I happened to know this. What if I hadn't known?"

Bishop Hobson made a practical suggestion, saying:

"Any bishop, before a vestry has reached such a point should have consulted confidentially with the bishop of the man's former diocese."

Bishop Gilbert of New York said:

"I am troubled over this matter. A short time ago, two men in my diocese renounced the ministry, were deposed, and entered another Church. I could say nothing about the renunciation for three months, though the secular press gave it out at length, with headlines, long before that."

Bishop Hobson of Southern Ohio spoke again, saying:

"This amendment provides that notice shall be given, except when the Presiding Bishop gives consent to postpone it—notice of all depositions."

The amendment was carried. It now goes to the House of Deputies for concurrence.

Theological Education Plan

The special Committee on Theological Seminaries of the House of Deputies reported that the number and character of the memorials referred to it indicate an unprecedented interest in theological education on the part of lay deputies.

Memorials had recommended a general financial campaign for the support of the seminaries, the gift of \$1.00 per year from each communicant for seminary support, the subsidy of seminaries by dioceses through grants of \$600 per year for each postulant from the diocese then in seminary, and the establishing of correspondence courses for men wishing to study for orders but unable to enter overcrowded schools.

Dean Shires of the Church Divinity School of the Pacific offered the following resolutions, subject to concurrence by the House of Bishops:

1. To approve and carry out the three-fold plan of the executive committee of the Theological Commission, which is to make a statistical study of the needs of the Church for men in the ministry, to evaluate the administration of the seminaries, and to formulate a corporate policy for financial support of the schools. The resolution was passed unanimously.

2. To add six laymen to the executive committee above mentioned; which resolution was deferred for canonical amendment.

3. To ask the Presiding Bishop and National Council to emphasize the observance of theological education Sunday and to promote the offering on that day. Passage was unanimous.

4. Also passed unanimously was a resolution asking that the weeks near Theological Education Sunday be kept free of other special appeals.

5. That laymen assume a responsibility for promoting the Theological Education Sunday Offering as the women promote the United Thank Offering. The resolution was adopted.

Dean Shires pointed out that only 25% of the parishes and missions observe Theological Education Sunday and take a special offering for the seminaries then.

INTERCHURCH

Aid to Russian Orthodox to Be Continued

The House of Bishops concurred with the House of Deputies, September 30th, in continuing aid to the Russian Church and other Eastern Orthodox Churches. Providing for aid to the Russian Theological Seminary in Paris, France, and other assistance, the Convention appropriated 15% of its annual Good Friday offering to this purpose.

The Bishops further resolved to continue close cooperation and contact with the Advisory Council on Ecclesiastical

Relations, the Church of England Council on Foreign Relations, the (British) Russian Clergy and Church Aid Fund, and the Department of Interchurch Aid and Service to Refugees.

The Joint Commission on Assistance to the Russian Orthodox Church was continued by concurrent action of the two Houses.

NEXT CONVENTION

Invitations for 1952

The diocese of Massachusetts and the diocese of Western New York have invited the General Convention of 1952 to meet, respectively, in Boston and Buffalo.

Problem of Expense

The Rev. John C. Leffler, D.D., chairman of arrangements for the Convention, informed the House of Deputies, October 1st, that some means for financing the entertainment of General Convention other than dependence upon the host city ought to be found lest invitations to General Convention be not forthcoming. His recommendation that the general Church assume at least part of the expense was referred to a committee for study and recommendation.

ELECTIONS

Treasurer

Mr. Frank Gulden, treasurer of General Convention since the death of Dr. Raymond Barnes, presented his report to the House of Deputies on September 29th. He stated that the 1949 Conven-

tion carried forward the tradition by which there has never been a General Convention at which all diocesan and district assessments for Convention have not been paid up to date.

Later in the session Mr. Gulden was elected to serve as treasurer for three years. There were no other nominations for the office.

Historiographer

Nominated by the House of Bishops, the Rev. Edgar L. Pennington, S.T.D., of Alabama, was elected historiographer of the Church as the first act of the House of Deputies October 1st. Dr. Pennington was praised by the Rev. Walter H. Stowe, S.T.D., of New Jersey, for his work in the field of Church history, especially for the works published in the Historical Magazine. Dr. Stowe presented Dr. Pennington to the House. Later, Dr. Pennington offered a resolution of gratitude for the work of the Rev. E. Clowes Chorley, D.D., former historiographer of the Church, which was passed unanimously.

The Deputies elected the Rev. J. H. Fitzgerald registrar of General Convention, on nomination by the House of Bishops. Dr. Fitzgerald is secretary of the upper house.

Most of the afternoon session was devoted to receiving memorials and resolutions and referring them to appropriate committees. A resolution was passed sending greetings from the House to the Rev. Dr. A. B. Kinsolving of Baltimore. By a rising vote the House passed a resolution of appreciation of the work of the former secretary of the House, the Rev. Dr. Franklin Clark. The appreciation of the House was similarly expressed for the work of the Rev. Gilbert Symons, for many years editor of the Forward Movement literature.

Council Treasurer

Russell E. Dill was elected Treasurer of the Domestic and Foreign Missionary Society (the corporation of the National Council) by the House of Deputies, on nomination by the House of Bishops.

Nominating Procedure

A new Rule of Order was adopted, whereby nominating committees for members of the boards of the Church Pension Fund and the General Theological Seminary, and for members of National Council, are instructed to hold open hearings to receive recommendations.

Committee Enlarged

Early in the September 29th session of the House of Deputies Jackson Dykman, of the Committee on Canons, asked that that committee be enlarged from 13 to



DR. FITZGERALD: Registrar

15 members, in order that Judge John W. Fort of Ohio might be added.

Judge Fort had been absent when committee membership was determined, and had since arrived.

Mr. Dykman declared that the distinguished jurist had been for years a most important member of the committee, and that he was needed. Rules of the House were suspended to meet Mr. Dykman's request.

RURAL WORK

Deputies Support Program

The House of Deputies received the report of the Joint Commission on Town and Country Work, October 1st, in which a marked advance in rural work during the past three years was noted. The advance has been made possible by the formation of the Division of Town and Country Work in the Home Department of National Council and provision of funds for its work. The recruiting and training of rural leaders has been emphasized in the Division's program, and new work has been undertaken in various fields.

Two resolutions were adopted and sent on to the House of Bishops: one reaffirming the note of advance and urging adequate budget provision; and the other continuing the Joint Commission, providing it with \$800.00 a year for expenses.

MUSIC

Report Presented

The Rev. John W. Norris, reporting for the Joint Commission on Church Music, in the House of Deputies, October 1st, stated that little had been accomplished by the group during the past three years because of lack of funds. Several projects had been planned but had to be postponed. He stated that the following needs, which the Commission is desirous of meeting, exist: a revision and reissue of its 1922 report, which is out of print; phonograph recordings of chanting, for the instruction of choirs, etc.; a list of recommended anthems and other service music; meetings of the Commission to deal with these needs; a sufficient sum of money to meet expenses.

The matter of expense money was referred to the Committee on expenses, and no other action was taken.

PRAYER BOOK

Missals Frowned On

The Committee on the Prayer Book informed the House of Deputies that the use of the American Missal, the English



DR. SYMONS: Retiring editor-in-chief of the Forward Movement.

Missal, etc., is not authorized under the Canons. But, since discipline in such matters is a diocesan matter, under the bishop, the Committee referred the whole matter to the House of Bishops, for initial action, in what the Rev. T. O. Wedel called "sanctified passing of the buck."

FORWARD MOVEMENT

Tribute to Canon Symons

Bishop Hobson of Southern Ohio presented the report on the Forward Movement in the House of Bishops.

He paid high tribute to the Rev. Dr. Gilbert P. Symons, who is resigning as editor-in-chief, which office he has held with distinction since 1934, when the General Convention constituted the original Commission. Bishop Hobson moved that Bishop Spencer of West Missouri be asked to prepare a resolution of appreciation of Canon Symon's notable work, Bishop Spencer having been in especially close touch with it. This action was taken.

A resolution to continue the Forward Movement was adopted.

The House of Deputies later concurred in both resolutions.

VOCATIONS

"We Look Good to Outsiders, But . . ."

The Episcopal Church is barely holding its own with death in the training of men for the ministry, the Rt. Rev. Robert F. Gibson, Suffragan Bishop of Vir-

ginia, told the 450 clergy and lay people who attended the Church Vocations dinner September 27th.

With the number of men in the active ministry the same today as it was in 1900, Bishop Gibson warned that the Church has been deluded into thinking there are enough clergy merely because men move so fast from parish to parish.

Replying to the statement that today only the "poor small mission churches" are without ministers, Bishop Gibson said the Church had become corrupted in its thinking if there is no one to take "the poor small mission church."

"There is a terrifying significance in the fact that 40 per cent of our men come from outside the Episcopal Church. We look good to outsiders but our own sons have not heard the call of God within our churches."

Referring to the number of men in the American ministry who were trained and ordained abroad—without which the number in the ministry would show a decline since 1900, Bishop Gibson said twice as many have come from other countries as the American Church has sent into the foreign mission field. "We are a missionary field as far as the clergy are concerned," he said.

"We have expected God to speak directly to each man but we forgot that God acts through the Church and the Church can call men too. In our parishes we forget that body which gives us the clergy and think only of buying a man for our local work. "As a Church we have failed to put first things first. We have failed to challenge our manhood and we have failed to give financial support for their training."

WOMEN'S WORK

Mrs. Theodore O. Wedel of the National Executive Board of the Woman's Auxiliary, who spoke on "The Church: A Profession for Women," told the audience that if the Church is to be a real Church it must be a Church of both men and women working together.

The greatest need in the recruiting of women she said, is to define the job before calling the girl.

"Too many of our trained young women think they are taking a job as director of Christian education only to find they are really secretary, errand boy, cleaning woman, or janitor."

Pointing out that jobs available today are too often not attractive to the best young women, Mrs. Wedel urged that job standards for salary, duties, hours, vacations and housing be determined before the job is offered.

The Church Vocations dinner was sponsored by the Joint Commission on Theological Education, the Women's Training Schools and the Executive Board of the Woman's Auxiliary. Bishop Lewis of Nevada was the chairman.

UTO

Two Million Dollars Exactly

Early in the morning of St. Michael and All Angels' Day, hundreds of people came streaming into San Francisco's Civic Auditorium, hastening to attend one of the great events of the Triennial Meeting, the UTO Corporate Communion and offering, participated in by countless thousands of women all over the world.

After days of excitement, confusion, and restless, noisy crowds surging back and forth, an unwonted hush prevailed in the great hall. A great altar, with a cloth of gold frontal, banked with masses of golden flowers, was the focus of attention for every eye.

The Presiding Bishop celebrated the Holy Eucharist, assisted by Bishop Bentley and Bishop Block. Bishop Salinas y Velasco of Mexico read the Epistle, and the Gospel was read by Bishop Yashiro, Presiding Bishop of the Holy Catholic Church in Japan.

To assist in distributing the Blessed Sacrament to the people, 26 Bishops were present in the improvised sanctuary.

As the Presiding Bishop read the hallowed words, and as the vast congregation responded, a sense of mystery and awe became almost tangible.

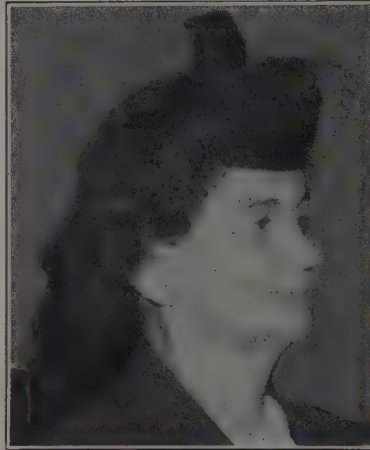
Finally came the people's offering, the moment for which thousands of women have prayed, and worked, and sacrificed, in every part of the world, for the last three years. Bishop Block came down the steps with the great golden alms basin, a gift from ancient Oxford University, which is always used at this service. Diocesan Treasurers rose and filed, one by one, up to the Bishop and placed their offering upon the basin, and took their places around the altar rail, which stretched for three sides around the altar. Then came the ushers, 44 rows of them, all dressed in white, with blue veils, bringing small blue bags, and placing them on the alms basins held by the Bishops, now all at the altar rail.

There was presented as an offering to Almighty God, by the women of the whole Church, the sum of exactly two million dollars, the largest single offering ever made by the women of the Church. The actual amount given by Churchwomen was \$1,954,544.30 which with interest of \$45,455.70 made up the total.

OPENING SESSION

"His Holy Fellowship"

"Called to His holy fellowship"—this was the keynote of the opening session of the 26th Triennial Meeting of the



Official U. S. Navy Photo.

MRS. HENRY KNOX SHERRILL

Woman's Auxiliary, which took place at the Masonic Temple in San Francisco, in the afternoon of September 26th, with Mrs. Roger L. Kingsland, diocese of West Virginia, presiding.

Members of the National Executive Board of the Woman's Auxiliary, provincial presidents, women members of the National Council, 422 delegates, 91 alternates, and 313 visitors from 98 dioceses and missionary districts all over the world, overtaxed the capacity of the small hall.

After the opening hymn, "The Church's one foundation," Mrs. Kingsland conducted opening devotions.

Greetings from the hostess branch of the diocese of California were extended by the president, Mrs. Evans Ham-

"Give 'em a Vote"

When the announcement was made to the house that the Women's Auxiliary offering for the Church's work totaled \$2,000,000 there were cries of "give 'em a vote!" from many deputies.

mond. Members were interested, if not pleased, to hear that the Masonic name for the hall in which the gathering was held, is "The Asylum."

Miss Betty Hail, educational secretary of the Woman's Auxiliary of the diocese of Arkansas, responded to Mrs. Hammond's greetings.

"We, the 49'ers of 1949, come to San Francisco in search of something far more precious than gold. We come seeking to be 'called to His holy fellowship.'"

Mrs. Henry Knox Sherrill, wife of the Presiding Bishop, and Mrs. Edwin Allen Stebbins, of the diocese of Rochester, a former presiding officer of the Triennial, were introduced to the meeting by the

presiding officer, who then introduced Mrs. Alfred M. Chapman, assistant presiding officer.

Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, then introduced the associate secretaries of the Woman's Auxiliary, who were seated on the platform. They were: Miss Edna Beardsley, of the UTO, Miss Ellen Gammack, of the Department of Personnel, Miss Avis Harvey, of the Department of Education, Miss Dorothy Stabler, of the Department of Christian Social Relations and Supply. Mrs. Carl H. Vetter, of Berkeley, was then introduced as the assistant secretary of the Triennial Meeting. Mrs. Percy V. Pennybacker, Jr., of Texas, chairman of the Committee on the Dispatch of Business, was next introduced, and Mrs. Harry L. Kingman, of the diocese of California, the parliamentarian.

The report of the Credentials Committee was made by Mrs. Milton J. Farmer, of California. She reported a total voting strength of 446, made up of 422 delegates; National Executive Board members, not delegates, 18; provincial presidents, not delegates or Board members, 5; women members of the National Council, 2; and the presiding officer. There were 91 alternates; 98 dioceses and missionary districts were represented, of which 37 had full representation.

ALASKA TO SOUTHERN BRAZIL

The roll call, made by Mrs. Arthur M. Sherman, disclosed the presence of delegates from Cuba, Anking, Haiti, Hankow, Mexico, Panama Canal Zone, Philippine Islands, Liberia, Puerto Rico, Shanghai, Southern Brazil, and the Virgin Islands, as well as Alaska, and every state in the Union.

Mrs. William R. Taliaferro of Virginia, chairman of the National Executive Board, introduced the orientation period. Speaking of the aims of the meeting, Mrs. Taliaferro said: "We have a fourfold objective: we worship together, through the services of Holy Communion and other devotions, and through the devotional addresses; in our business sessions, we counsel together; by means of the work shops, we shall learn together; and through it all shall be woven the fabric of our Christian fellowship."

The chairman of the Program Committee, Mrs. Harold W. Whinfield, representing the Fifth Province, in her report, stated: "... we have dared today to base this Triennial program on the glory of our opportunity and the radiant joy in the call to his holy fellowship." She spoke of the tremendous challenge the weary and distracted world presents

to the Church, and called the women of the Church to rise to meet it.

The appointment of Triennial meeting committees was then announced.*

REPRESENTATION

Women Ask Equal Rights

After heated debate the women of the 26th Triennial Meeting at the fourth session passed a resolution requesting General Convention to interpret the word "laymen" to include lay women, so as to open the way for the full and equal participation of women in the work of the Church. A vote by dioceses was called for, and the result of the balloting was 246 votes in favor, 185 votes against the resolution.

Most of the Southern delegates spoke against the resolution, although a dele-

gan's Auxiliary might be threatened, and that there is enough work to be done through the Woman's Auxiliary without adding participation in legislative bodies. Other delegates cited the words of a recent Lambeth Conference in which the Bishops recommended full participation in the whole work of the Church by women. In answer to the fear expressed that the inclusion of women in vestries, and Conventions, would drive out the men, it was pointed out that women have not yet driven the men out of Congress, nor out of the Church of England where they have full rights.

One delegate reminded the assembly that our Lord had not excluded women from fellowship and work with Him, and suggested that any vote based on fear was, in effect, a practical denial of the presence and power of the Holy Spirit in His Church.

The session was made more picturesque by the presence of young Chinese pages, all in exquisite and colorful Chinese costumes.

During the counting of the ballots, the announcement was made that the United Thank Offering for the 26th Triennial Meeting had been found to be the sum of two million dollars. Moved by a spirit of praise and thanksgiving, the women all rose and sang the Doxology.

EXECUTIVE

Mrs. Sherman Reëlected

A standing tribute of gratitude for the devotion and loyal, efficient service rendered by Mrs. Arthur M. Sherman, Executive Secretary of the Woman's Auxiliary, marked the third session of the Triennial Meeting, held on Wednesday, September 28th, in the Civic Auditorium. Mrs. Sherman was nominated to succeed herself for the next triennium.

After the opening devotions, led by Mrs. Lloyd R. Craighill, of Anking, China, the report of the nominating committee was given by Mrs. Robert R. Vance, of Southern Ohio. Twenty nominees were named for the National Executive Board [see page 21], and eleven for the National Council.

Mrs. Clinton Quin, of Texas, Presiding Officer of the Triennial Meeting in Philadelphia was introduced, and also Mrs. Wilson Johnston, Presiding Officer of the Triennial Meeting in Portland, Oregon.

YOUTH SERVICE

Report to Triennial

The Episcopal Service for Youth is celebrating its thirtieth anniversary, since its founding by General Convention in 1919, stated Miss Edith Balmford, who

addressed the September 28th session of the Woman's Auxiliary nominees. Some pioneer work, reaching a few hundred young people had been done in five dioceses prior to 1919. Today, there are organizations in 16 dioceses, with 22 offices, and approximately 9,000 young people are served every year.

The workers in this body minister to any young person, whether a Church member or not, of any race and any social position, in any problem, economic, mental, emotional, psychological, or social. The needs of these young people are as varied as the young people themselves. Counsel, guidance, medical and psychiatric services are given them by social workers, clergy, psychiatrists and others.

One of the greatest needs of the Episcopal Service for Youth is trained personnel. They need consecrated Churchmen and Churchwomen who are also skilled in social work. To help meet this situation, an endowed scholarship in memory of the late president, the Rev. Charles W. Sheerin, has been set up. The goal has not been reached, but enough has been contributed to date to make available partial scholarships. The fellowship is open to men as well as women. At the present time, the staff of Episcopal Service for Youth consists of 53 women and five men.

After the adjournment of the third session, Provincial meetings were held in the Auditorium.

One of the interesting features of the Provincial meetings occurred when Miss Margaret Monteiro, of Anking, China, rose, in the VIII Province meeting and explained that the women of China, in the midst of their great distress and tribulation the last three years have never failed to give thanks through their little Blue Boxes; but, owing to the wars and political upheavals of recent times, it



MRS. TALIAFERRO: "We have a four-fold objective..."

gate from Lexington made a stirring appeal in favor of it. Many and varied were the arguments, as, that the men would withdraw from active participation in the work of the Church, that men, and especially clergy, dislike women, that it is best that women conceal their real power and influence from men, that the continued existence of the Wom-

*Chairmen of these Committees are: Credentials, Mrs. Milton J. Farmer, of California; Rules of Order, Mrs. Parker E. Monroe, of Rhode Island; Dispatch of Business, Mrs. Percy V. Pennybacker, of Texas; In Memorial, Mrs. St. Elmo L. Coombs, of Los Angeles; Nominations, Mrs. Robert R. Vance, of Southern Ohio; Elections to the National Executive Board, Mrs. Robert Adams, of Minnesota; Elections to the National Council, Mrs. Sheridan Newman, of West Texas; Courtesy, Mrs. Harold J. Senior, of Western New York; Policy and Procedure, Mrs. George A. Morrison, of Pittsburgh; Policy and Procedure, United Thank Offering, Mrs. B. Duvall Chambers, of Upper South Carolina, and Triennial Message, Mrs. Lawrence Dorsey, of Indianapolis.



MRS. WHINFIELD: "Program based on the glory of opportunity."

became impossible for them to send money out of China. The Custodian will be able to present but a small part of the thank offering from these heroic women, but it is hoped that some day, they may present their full offering to the women of the whole Church.

MISSIONARIES

Nations and Peoples and Tongues

High point of the second session of the 26th Triennial meeting of the Women's Auxiliary, held in the Civic Auditorium, September 27th, was the talk of Miss Kathryn Bryan, vivacious 24-year-old Negro from Detroit, who is the directress of Religious Education in Haiti, and a graduate of Windham House, Church Training School for women in New York.

Miss Bryan, who was baptized at St. Cyprian's Church, Detroit, and has been for 18 years a communicant of Emmanuel Church, Memphis, Tennessee, told of her variegated activities in Haiti, where she is stationed at Holy Trinity Cathedral, Port au Prince. Although she holds the degree of Bachelor of Arts in social science from LeMoyné College, Memphis, Tenn., and Master of Arts in

religious education from Columbia University, it was necessary for her to learn a number of new skills, upon arriving in Haiti, in July, 1948. She learned French, the language of Haiti; but found it was impossible to minister to the people without learning Creole patois, a combination of Spanish, French, and African dialects. Since our Church is the only body which does any work for handicapped children, she found she had to learn lip-reading and Braille. Upon being importuned by Haitian girls to start a Girl Scout camp, she acquired more skills, including swimming, first aid, and various handicraft activities.

In addition to her teaching of children and adults, she works with the Woman's Auxiliary, and among other offices she holds, she is the UTO Custodian. She bore with her a check which represented a sacrificial offering from the poverty-stricken women of that island, who, in the midst of their poverty, yet gave thanks for their blessings with women of other and more prosperous lands.

The meeting was opened by a devotional service conducted by Mrs. Henry Knox Sherrill, wife of the Presiding Bishop.

Nine missionaries, from Liberia, Puerto Rico, China, Alaska, the Virgin

Islands, Anking, Mexico, one of them now stationed in Seattle, Washington, after 20 years in Japan, were introduced to the Triennial meeting. Missionaries in the domestic field were then introduced, covering the vast rural areas of our land from Eastern Oregon to Upper South Carolina.

Miss Virginia Gesner, of the Missionary District of Idaho, told of her travels in her jeep station wagon over the immense stretches of Idaho. She showed the great need for teaching, and mentioned the great hunger of the people for religious education. To illustrate the need of this field, she told of one Easter Sunday, when Bishop Rhea set out early in the morning to celebrate the Holy Communion for the scattered members of his flock who are without priests. To administer the Sacrament to them, he travelled 300 miles, celebrated six Eucharists, and was not through until late at night.

Miss Constance Bolderston, the Principal of St. Stephen's School for Chinese children in Manila, described the great devastation in the Philippine Islands during the war. The School was almost completely destroyed. In December, 1945, St. Stephen's School was reopened, with the first 5 grades. When Miss Bolderston returned to her station, in January, 1946, she found little Chinese children sitting on the steps, waiting and hoping there would be a vacant seat found for them. Since that time, a new wing has been built, a new assembly hall has been donated to the school by a Chinese, and the enrollment has increased from 400 pupils to 1,100. Two baptismal classes and two confirmation classes a year are conducted at St. Stephen's. The native people there have shown great loyalty to their Church, but they desperately need help.

TRIENNIAL REPORT

New Trends Noted

Mrs. Arthur M. Sherman, giving the report of the National Executive Board and staff at the September 27th session, noted new trends in the work among women in other Churches as well as our own. The trend in organizational work is toward unifying women's work; in program material, toward broadening the scope of activities; in relationships, toward integrating women's work more closely into the total structure of the Church. She also noted an increased emphasis on the devotional aspect of women's work throughout the nation; greater interest in and use of a rule of life, private and group prayer, and annual retreats and quiet days. Supply work, the oldest national project of the Auxiliary, has flourished, cash gifts in lieu of boxes having reached the sum of \$39,580.88.

A most gratifying trend has been

Miss Kathryn Bryan

A gay and refreshing personality, Miss Kathryn Bryan, missionary in Haiti, was one of the interesting features of the 26th Triennial meeting. Her infectious smile, her quick wit, her vitality, and radiant joy in her calling warmed the hearts of all who heard her.

Miss Bryan was born in Detroit, Mich., 24 years ago. She was educated in a coöperative private elementary school in Memphis, Tenn. She graduated from Booker T. Washington High School in the same city, and worked her way through Le Moyné College there. In 1946, she graduated from college with the Bachelor of Arts degree in social science.

After her graduation from college, she was on the faculty of the college, teaching physical education for a time.

Miss Bryan was born and raised in the Church. She was baptized at St. Cyprian's Church in Detroit, and for 18 years she has been a devoted and faithful communicant of Emmanuel Church in Memphis, Tenn.

At Windham House, in New York City, she received her professional training as a Church worker. The courses at Windham House are provided by the faculty of Columbia University, Union Theological Seminary, and General Theological Seminary. Miss Bryan there earned her Master of Arts degree from Columbia University, in religious education.



While at Windham House, she worked at St. Timothy's Hospital, Brooklyn, at St. Philip's Church, Harlem, as director of youth work, and with the chaplains at famous Bellevue Hospital. For her summer field work, she worked with the Navajo Indians at Fort Defiance, Ariz.

Something of the fullness of her joy in her vocation in the Master's work came into her voice as she said, at the close of her talk to the second session of the Triennial meeting, "They say a missionary gives her life. It is not so. A missionary finds her life, in her work."

shown by domestic branches of the Auxiliary, in taking over more responsibility, and in some cases, full responsibility, for domestic missionary work within their respective dioceses. This releases funds and energy for overseas work, and for domestic work in areas where the local Church cannot possibly meet the needs of the areas.

A good beginning has been made in personnel work, with more recruiting going on than previously. It is felt that neither personnel work nor Christian Social Relations has been understood, or worked out in ways which will appeal to the new generation.

In the field of Christian Education, an increased interest in and use of material has been noted. New equipment for adult education is a very encouraging aspect of our Church, a program which the Woman's Auxiliary has been urging upon the Church for many years.

ELECTIONS

Executive Board Chosen

Election of eight members to the National Executive Board of the Woman's Auxiliary was the main event of the fifth session of the 26th triennial meeting on Friday, September 30th.

Seven members were elected on the first ballot: Mrs. Robert Arneson, Oregon, 99 votes; Mrs. Rollin T. Chamberlin, Chicago, 87 votes; Mrs. Francis O. Clarkson, North Carolina, 82 votes; Mrs. Percy V. Pennybacker, Jr., Texas, 96 votes; Mrs. C. G. Perry, Nebraska, 58 votes; Mrs. Lewis D. Pilcher, Southern Virginia, 81 votes; Mrs. Theodore O. Wedel, Washington, 97 votes.

Elected on the second ballot, by 52 votes, was Mrs. James S. McCulloh, New York.

FIFTH SESSION

Women in Japan

"Granting the franchise to women in Japan is a very sudden change for them," said Mrs. Shina Kan, professor in Japan's Women's College in Tokyo, in an address to the fifth session of the Woman's Auxiliary Triennial.

"Japanese women are at a loss as to how to adjust themselves to their new status in society, and they do not understand what the democratic way of life is," she said. She pleaded for more missionaries to furnish help and guidance.

Mrs. Harper Sibley, Rochester, addressed the fifth session briefly. She spoke of the Master, who despised not any person because of sex, race, or religious belief, illustrating her statements with the story of Our Lord, who spoke to the Samaritan woman at the well.

Greetings were made to the convention by Miss Helen B. Turnbull, director, Windham House, New York, and Miss Katharine A. Grammer, dean of St. Margaret's House, Berkeley.

The session received a deputation from the House of Deputies, who read a resolution adopted by that body expressing gratitude for the work of the women of the Church, and their outstanding contribution to Church life, especially the United Thank Offering.

EVANGELISM

Leila Anderson Urges

"Strategic Thinking"

A ringing challenge to Churchwomen was made by Miss Leila Anderson, executive secretary of college and university YWCA work in the United States, in speaking on Christian Advance in the American Community, at the fifth session of the 26th Triennial meeting of the Woman's Auxiliary.

"There can be no Christian advance in the American community," she said, "unless we ourselves are Christians."

Speaking of the struggle of the modern world, Miss Anderson cited three major factors: man's disobedience to God, the vast concentration of power now in man's hands, and man's domination by technical civilization with the depersonalization involved in it.

"We cannot understand the modern struggle unless we see it as an effort by men to better their positions both materially and in terms of human dignity," she said, in discussing the world revolution, both violent and non-violent.

"There are soft spots in the American picture," she said, "which should be studied by Churchwomen." There has been more widespread violation of civil liberties in the past year than in any of the 29 years of the existence of the Civil Liberties Union. Miss Anderson cited recent attempts to bridle academic freedom in institutions of learning, as, the threat to censor all text books.

"However, there are encouraging signs in this field," she said. She mentioned the passage of the Universal Declaration of Human Rights by the United Nations Assembly in December, 1948, the Report of the President's Commission on Civil Rights, a "great milestone in our history."

Miss Anderson mentioned as another encouraging sign, the resolution offered by Clifford P. Morehouse, New York, to the House of Deputies, which reads: "Every communicant or baptized member of this Church shall be entitled to equal rights and status in any parish or mission church thereof. He shall not be excluded from the worship or sacraments of the Church, nor from parochial mem-

bership, because of race, color, or nationality."

She urged Churchwomen to become alive to situations in their own communities, to do more than "feel sorry" for victims of injustice, to write letters of approval and support to courageous persons fighting concrete local injustice in one way or another.

MASONIC TEMPLE

900 Seats for 1200 People

Confusion worse confounded marked the opening session of the 26th Triennial Meeting of the Woman's Auxiliary, owing to a series of unforeseen and unfortunate mishaps. For a time it seemed almost as difficult for women to get seats in the Auxiliary as in the House of Deputies.

Plans had been made by the local committee for a meeting place, and a hall in the Masonic Temple secured. The Masons were under the firm impression that their hall seated 1200 people, but nobody thought to set up chairs to find out, the temple never having been opened before to a meeting or convention of outside groups.

At the last minute, carefully laid plans were executed, and chairs were set up in the hall. Consternation reigned when it was found that not even 900 chairs could be crowded into the hall. It was too late to change plans, and the result was that when well over a thousand women came streaming into the building, it was found necessary to turn away all visitors. Naturally, some visitors slipped in, some delegates had extreme difficulty, some alternates were unable to get in at all. The door presented a scene of confusion. However, the officers handled the unexpected crisis quickly and calmly.

THE LIVING CHURCH reporter was at first refused admittance, as she inadvertently wore her official visitor's badge. After this was straightened out a page came to the press table with a request that this reporter go outside to see a reporter from the San Francisco Chronicle.

Your reporter was gradually ushered out, a process involving stepping over a small elderly lady, firmly seated in the aisle, who could neither be cajoled nor persuaded to move an inch. In the outside hall, it was found that the Chronicle reporter had left 20 minutes previously.

Your reporter was then refused readmittance to the hall. Notes were passed under the door, and with a combination of grim, not to say fierce determination, and just plain pushing, entrance was at last obtained, and the day was saved for the readers of THE LIVING CHURCH.

All meetings thereafter were held in the Main Hall of the Civic Auditorium, where there was ample room.

The Anglican Communion:

WHAT CAN IT DO FOR

Christendom?

By the Most Rev. and Rt. Hon. Cyril Forster Garbett

Archbishop of York

NEXT month I will have been for 30 years a bishop of the Anglican Communion, both in rural and industrial dioceses, and if I live to the end of this year I shall have been in Holy Orders for 50 years.

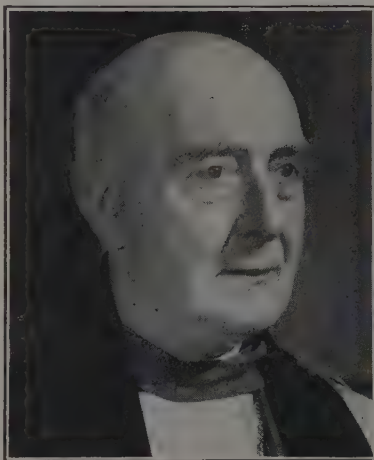
Though all my work has been in England, and in that sense I am insular, I have had, especially in recent years, the opportunity of visiting many of the overseas provinces and dioceses of the Anglican Communion. I therefore know from within both the weakness and the strength of the Communion to which we all belong. There is much in its history, and here I am speaking especially of the mother Church of England, for which we should feel deep penitence.

But years and experience have deepened and strengthened in me the conviction that the Anglican Communion has a world wide mission, that it has been called by God to make a distinctive contribution to the whole Church, and that on you in the United States, to which in recent years there has passed so much of the world influence that once belonged to Great Britain, will be an ever increasing responsibility for strengthening and extending the Anglican Communion so that it uses to the utmost the special gifts and opportunities which it has been given.

AUTOCRACY OR AUTONOMY

Historically there are two great groups of ecclesiastical organization. There is highly centralized government, of which the Roman Catholic Church is the great example. It has at its head the Pope. But as no single person unaided can supervise the affairs of a world wide Church, he has to be helped by a great army of officials with the city of Rome as their headquarters. Through them the Pope is able to keep in touch with, and to direct, the Roman Catholic bishops and dioceses in all parts of the world; and to Rome at regular intervals the diocesan bishops go to report on their work.

The organization thus created is most imposing. It makes for good order and uniformity; for efficiency and swiftness



DR. GARBETT

of action in times of crisis. When a position has to be developed against attack, or when an advance has to be made, authoritative directions are given by a single head. The weakness of the system is that while it gains in authority, it loses in freedom, and its impressive uniformity is purchased by the loss of independence and initiative in the local churches.

The other group of organization is more primitive. It consists of a number of self-governing Churches in communion with one another, but each with its own special characteristics and each retaining the right to control its own affairs without external interference. This was the system usual in the first centuries of Christendom when the dioceses and patriarchates were all self-governing, but were united by a common faith, the possession of the same sacraments and Scrip-

tures, and by all sharing in the apostolic ministry.

The Anglican Communion belongs to the second group of organization. It has no one head, though it accepts the primacy of the See of Canterbury as the first among equals. Its Churches and provinces are self-governing. They control their own affairs. They make their own canons. They revise their public worship. They decide on their discipline. They choose their own bishops. The one exception is the Church of England which, through its ancient connection with the State, has not the complete freedom possessed by its sister or daughter Churches.

ANGLICANISM'S AUTHORITY

The authority recognized and accepted by the whole Anglican Communion is stated in a Report of the last Conference as "distributed among Scripture, Tradition, Creeds, the Ministry of the Word and Sacraments, the witness of saints, and the *consensus fidelium* which is the continuing experience of the Holy Spirit through His faithful people in the Church."

It is united also by the general acceptance of the Book of Common Prayer as the norm of public worship, though adapted and revised by the different Churches, and the faith and order contained within it and the Ordinal. The Churches of the Anglican Communion have no power to change the Scriptures, the Creeds, the Sacraments, or the Ministry, but they may regulate rites, ceremonies, usages, observances, and discipline as they each think best for the promotion of the Gospel and the building up of the Church, provided nothing is done or taught, as necessary for salvation which cannot be proved by the Scriptures.

The Lambeth Conference is another bond of unity. It has no executive power. It cannot make rules which are binding on any of the Churches which are repre-

*The address given at the opening session of General Convention by the Archbishop of York as a representative of England invited by the Presiding Bishop.

ented at it. But it affords a great opportunity for consultation on problems which concern them all. It enables personal contact and friendships to be made between bishops of the different Churches, and it helps to create a common mind. Though its recommendations can be accepted or rejected by any Church, province, or diocese, its moral authority is great.

What, then, are the special contributions which the Anglican Communion should make to the world wide Church? I think there are three — reunion, freedom, and evangelism.

THE "BRIDGE CHURCH"

The character of the Anglican Communion gives it special qualifications to help in the healing of the division of Christendom. When I was first ordained I was taught that the Church of England was the "bridge Church" which would unite the Catholic and the Reformed Churches, and the Churches of the East and West.

Most of us have long grown out of this somewhat self-complacent optimism. But what I would not dare say of the Church of England I am ready to say of the Anglican Communion. I am convinced that because within it there is found both Catholicism and Protestantism, it has a special contribution to make to the cause of reunion. The Churches of the Anglican Communion confess openly that they are Catholic whenever they say the Creed: "I believe in the Holy Catholic Church." We possess the Catholic Scriptures, the Catholic Creeds, the Catholic Sacraments, and the Catholic Ministry. We also say with Archbishop Laud that the Church is Protestant; for we reject the authority of the Pope, and we accept the Scriptures as the final authority for what is necessary for salvation, and claim spiritual freedom.

This double aspect of the Anglican Communion brings difficulties and sometimes causes tension among its members; this is almost inevitable, human nature being what it is. But the Anglican Communion is not a compromise for the sake of peace, but comprehension for the sake of truth.

A VISION, THEN THE DOXOLOGY

I was present as a very junior bishop at the Lambeth Conference of 1920, and I shall never forget, when agreement over the Appeal to all Christians had been reached, that the bishops did what must be very rare in an unemotional assembly of unemotional Anglicans: we all rose and sang the Doxology.

In that Appeal we described the vision of a reunited Church as "a Church genuinely Catholic, loyal to all truth, and gathering into its fellowship all 'who profess and call themselves Christians' within whose visible unity all the treas-

ures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole body of Christ."

At the present time many of the Churches of the Anglican Communion are engaged in discussion with other Churches as to how best they may come together. I see no short cuts to anything like corporate reunion, but long before this is possible I look with great confidence toward increasing friendship and coöperation. We must know one another well enough to be able to talk over quite frankly the matters on which we disagree; we should not be content with purring contentedly over those on which we already agree. We must be led to like one another sufficiently to long for the day when a bowing acquaintance may



be transformed into active fellowship in the service of the One Lord.

Already there are signs of this drawing together — the ecumenical movement is a proof of this.

Amsterdam was a remarkable expression of it. I was not at that great gathering, but I shall never forget Christmas morning at Tambaram some months before the war when the celebrant at the Holy Communion was Bishop Azariah, assisted by an American, a Chinese, an African, a Japanese bishop, and myself, all of us bishops of the Anglican Communion; and to receive the Bread and Wine of Life there knelt nearly 300 men and women of different Churches and races.

But in working for reunion we shall fail if for the sake of some temporary appeasement we jettison part of our heritage either in Catholic Christendom or the spiritual freedom we have gained through the Reformation.

WHEAT AND TARES

This leads me to the second great contribution which the Anglican Communion can make to Christendom — ordered freedom and toleration.

The New Testament offers a religion of freedom in contrast to a religion of unquestioning obedience to the letter of

the law. Our Lord always respected the freedom of His disciples to think and to question. He encouraged them to ask Him questions. He never coerced them, but He appealed to their minds as well as to their hearts. The same spirit of freedom is found throughout the New Testament; St. Paul is always contrasting the liberty of the Gospel with the hardness of the Law.

A Church which is indeed Christ's should give wide freedom to its members. There should both be wide toleration for those who within the Church hold different opinions, and sympathetic understanding of the beliefs of those Christians who do not belong to it. The wheat and the tares must grow together, and only at the last day will it be decisively known which are wheat and which are tares. I once heard Field Marshal Smuts say that the parable of the wheat and tares was one of the earliest lessons ever given on the value of toleration! Through discussion of different opinions the truth is sifted out.

There have been periods — very long periods I fear — when the Churches have claimed to know and teach the truth, the whole truth, and nothing but the truth and anathematized those who questioned or rejected it.

But now the Anglican Communion stands for freedom. I would venture to claim that more freedom is found within its borders than in that of any other Communion. Within it there is room for both Catholics and Protestants, for the liberal and the literalist. In its worship there is great variety, and in its emphasis on the presentation of truth there are wide differences. Truth is many sided, and as God has made His children so different from one another, it is natural that they should worship Him in different ways.

At its best, and when most true to itself, the Anglican Communion has no fear of new discoveries, for it recognizes that all truth comes from God and should be welcomed as a new stage in our knowledge of Him and His creation. Bishop Creighton used to say that one of the distinctive characteristics of the Church of England was its appeal to sound learning, and this is true of the Anglican Communion as a whole.

Only it should be remembered that this freedom is ordered freedom; freedom without any limits becomes anarchy. The Anglican Communion has its limits in the acceptance of the Scriptures as the test stone of faith, in its Creeds founded on the Scriptures, and in the faith and order set forth in the Prayer Book. The bishops and the clergy as officers of the Church are more limited in their freedom than the laity, for they were given their commission to teach only after they had promised at their ordination or consecration to hold and teach the faith of the Church. The

teacher must always accept limitations from which the pupil is free.

Through the value our Communion attaches to tolerance it should do something toward teaching the secular and political world of its importance. Marxian Communism is irreconcilable with freedom in thought, speech, or action. Tolerance it looks upon as dangerous, sometimes unpardonable, heresy.

EVANGELISM

Thirdly the Anglican Communion has great opportunities of evangelism. During the last century this was especially true of the Church of England, through the world wide political and economic influence of Great Britain. Its missionaries undoubtedly at that time carried with them some of the prestige of their country. As far as England is concerned, the position has greatly changed in the last quarter of a century. Doors once opened have been closed, and where they are opened the missionary must commend his message on its merits.

But the world influence which once belonged to Great Britain has now very largely passed to the United States. With your immense power and prestige in the world, you have now unique opportunities of spreading the Gospel.

I wish with all my heart that the Church of England as a whole had realized two centuries ago the opportunities

it then had for missionary work, and had not left the responsibility for it to groups of enthusiasts who founded the great missionary societies for whose work we are profoundly thankful. You have avoided this mistake. Your Church is your missionary society; and how warm-hearted it is we in England know well, for most gratefully we remember the very generous financial help you sent for our missionary work during the war.



The great gathering at Lambeth last year brought home to many the genius, the meaning, and the opportunities of the Anglican Communion. It is far greater than any of the Churches or provinces, which belong to it. It has a mission which it can only accomplish if all its component parts recognize their call and their responsibilities.

Both Catholic and Reformed, it should make its contribution to the reunion of Christendom. Freedom loving and appealing to sound learning, it should witness to man's right to freedom, and should reconcile modern thought with the ancient faith. And with its members living in all parts of the globe it should use fully the opportunity this gives it of inviting men and women of all tongues and races to hear and to receive the Gospel of its Lord.

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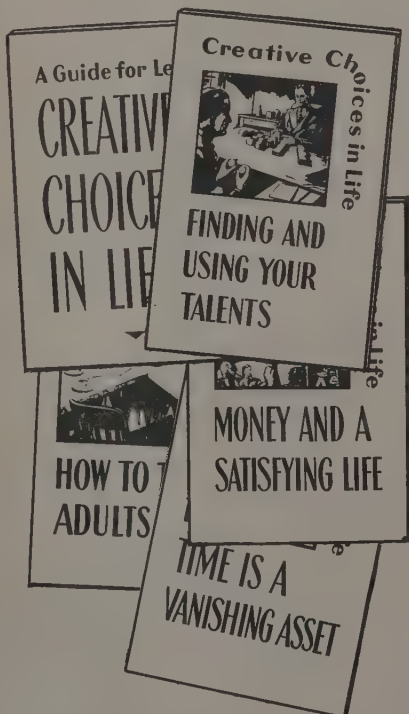
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IN WASHINGTON: A group of members of the Eucharistic congress visits Mr. Truman.*

ACU

Eucharistic Congresses

—Summary and Conclusion

The series of Eucharistic congresses sponsored by the ACU in honor of the 400th anniversary of the Book of Common Prayer may be said now to have completed its movement "from coast to coast," with the two final congresses held in San Francisco and Seattle, September 22d and 23d, respectively.

Largest attended congress of all was that of New York, at which 6,500 men and women attended the Solemn Eucharist held in the Cathedral of St. John the Divine, September 15th. This had been preceded by a service of witness in the Church of the Ascension and St. Agnes, Washington, September 11th, in connection with which occasion the congress party was welcomed by President Truman, and by services September 12th

at the Robert Hunt Shrine, Jamestown Island, and Bruton Parish Church, Williamsburg, Va.

From New York the party moved to Cleveland, Ohio, where a Solemn Eucharist, with nine mitred bishops, was celebrated in Emmanuel Church, followed by lunch and an afternoon program, at which the Bishop of Derry and Raphoe, Dr. Robert McNeil Boyd, presented a paper on "The Catholic Faith in the Book of Common Prayer."

The Chicago congress was held with a Solemn Eucharist in St. Luke's Church, Evanston, Ill., September 17th, at which Bishop Conkling of Chicago pontificated, and was marked by the presence at this of persons from as far away as Indianapolis, who left as early as 4 AM, as well as by the attendance of over 1,200 and the noted reverence.

At the Milwaukee congress September 18th, four centuries of Prayer Book life were commemorated by four concurrent services at St. James' Church, to accommodate the vast crowd: one service in the church proper, one on the lawn, one in the parish house, one in the chapel.

On the same day a Solemn Mass was celebrated in the Cathedral of St. Paul, Fond du Lac, at which Bishop Sturtevant of Fond du Lac, pontificated.

September 19th saw the arrival of

distinguished congress guests in Dallas, Texas, and the following day a Eucharist was sung by the clergy of the diocese and others, after which the Bishop of London held an informal conference with the clergy.

At Los Angeles, September 21st, the Bishop of London, Dr. W. C. J. Wand addressed a clergy meeting of the diocese of Los Angeles.

SAN FRANCISCO

On September 22d the San Francisco congress was held at Grace Cathedral.

*Left to right (front row): Lawrence O'Leary; the Bishops of Bermuda, Oxford, Glasgow and Galloway (Primus of Scotland), London, the President; the Bishops of Bath and Wells, Derry and Raphoe, British Honduras.



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IN EVANSTON: Bishop Conkling of Chicago, who pontificated at the Solemn Eucharist of the Chicago congress.



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CLEVELAND, SAN FRANCISCO: Bishop Demby (above), retired Suffragan of Arkansas with attendants in Cleveland. The Presiding Bishop of the Nippon Seikokwai (left) with the Rev. A. J. DuBois (left) and the Rev. Em. E. M. Pennell, Jr. (right) in San Francisco.

Six branches of the Anglican Communion were represented in the congresses.



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Over 2,000 persons attended the Solemn Eucharist, including 19 bishops, with their deacons of honor, representatives of other communions, and students of CDPS, who formed the liturgical choir. The rear of the procession was brought up by Bishop Block of California and the Most Rev. Michael Hinsuke Yashiro, Presiding Bishop of the Nippon Seikokwai.

The Solemn Eucharist of the Most Holy Trinity was sung by the Rev. Robert M. Crane, rector of Christ Church, Ontario, Calif., assisted by the Rev. Weston Gillett, rector of the Church of the Advent of Christ the King, and the Rev. Frederick Lattimore, vicar of the Church of the Holy Innocents, San Francisco—as deacon and sub-



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IN SEATTLE: Bishop Bayne of Olympia with the Rev. Canon Poland H. Miller (left) and the Rev. D. V. Gray.

deacon, respectively. Bishop Yashiro pontificated.

The sermon was preached by the Bishop of London, Dr. Wand.

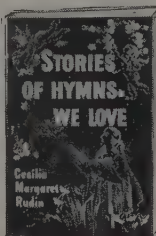
The afternoon session was held in the cathedral under the chairmanship of the Bishop of Nassau, Dr. Burton. The speaker was the Bishop of Bath and Wells, Dr. Harold Bradfield, who spoke on "The Mission of the Anglican Communion."

SEATTLE

The Seattle congress opened with a Solemn Eucharist in St. Mark's Cathedral, September 23d. The procession—a block long—from the diocesan house to the Cathedral included eight bishops* and about 50 clergy of the diocese of Olympia.

Celebrant of the Eucharist was Bishop Bayne of Olympia, assisted by Canon

*Bishops Wand of London, How of Glasgow and Galloway (Primus of Scotland), Bradfield of Bath and Wells, Boyd of Derry and Raphoe, Jagoe of Bermuda, Hughes of Barbados, Boynton of Puerto Rico, and Bayne of Olympia.



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Poland Miller and the Rev. D. Vincent Gray, as deacon and subdeacon respectively. The Primus of Scotland preached the sermon.

The Eucharist was attended by nearly 2,000 persons, many of whom stood throughout the service. The women of St. Mark's Cathedral afterwards served lunch to about 300 of those present. In the afternoon three study groups were held, respectively, by the Bishop of London, the Bishop of Bath and Wells, and the Bishop of Derry and Raphoe.

The congress concluded with Evening Prayer in the Cathedral, at which the preacher was the Bishop of London, Dr. Wand, the officiant the Rev. Elmer Christie, and the lector the Rev. Earl C. Schmeiser.

FRS. RILEY AND DUBOIS

Accompanying the congress party on its "coast to coast" tour were the secretary of the English Church Union, the Rev. Harold Riley of London, and the general chairman of the American Church Union, the Rev. A. J. duBois, rector of the Church of the Ascension and St. Agnes, Washington, D. C. Frs. Riley and duBois addressed the congress gatherings on the work of the ECU and ACU.

NORTH, SOUTH, EAST, WEST

Thus the ACU Eucharistic congresses, in honor of the 400th anniversary of the Book of Common Prayer, were held at points as far east as New York, as far north as Seattle and Fond du Lac, as far south as Dallas, and as far west as San Francisco.

Through the English and American bishops, the Primus of Scotland, the Bishop of Derry and Raphoe (representing the Church of Ireland), the bishops of the Province of the West Indies, and the Presiding Bishop of the Nippon Seikokwai, six autonomous branches of the Anglican communion were represented.

VISITORS

Bethlehem Mayor's Son Pleads on Behalf of Sacred City

By ELIZABETH MCCracken

Yusif El-Bandak, Christian Arab delegate to the United Kingdom and the United States, on behalf of the Arabs of Bethlehem, all of whom are Christians, arrived in New York early in September.

Mr. El-Bandak, who is 29 years old, is the son of the mayor of Bethlehem, who visited the United States in 1929 with Prince Adel Arstan, as an Arab political delegate. Young Mr. El-Bandak is here at family expense, "as far as funds will go." His father feels personally responsible for refugees in Bethlehem,

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—Clifford P. Morehouse

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gives them money and uses his own house as a refugee center.

"I left Bethlehem," said Mr. El-Bandak, "as a representative of the municipality of Bethlehem, sent by the mayor and municipal council. They function as a semi-civic government, somewhat like a Christian state. It is the only Christian government in the Holy Land today. Bethlehem is wholly a Christian community, and is the main Christian area in the Holy Land."

Mr. El-Bandak's mission has two purposes.

"First, it is to seek support for the relief of the suffering Christian community, which feels that it has been forsaken by the Christian world. Second, it is to seek protection for the holy places through the United Nations. We consider that the destiny of the holy places is linked with that of the Christian com-



YUSIF EL-BANDAK: A deep religious significance.

munity, which for centuries have been the traditional defenders of the holy places. We now need help in that defense."

Of the present condition of Bethlehem, he said:

"The town of Bethlehem alone had a population of 15,000 before the trouble in Palestine started. The Christians of Bethlehem fortified the town before the trouble started, and spent a great deal of time and money on it. They formed Christian legions to protect the birthplace of Christ against attack. Trouble started, and the Zionist forces swept over a large part of Palestine. A stream of Christian refugees have flowed into Bethlehem, swelling the population to 50,000. It was natural for these Christian refugees to seek Bethlehem. It has for them a deep religious significance."

They came from Jerusalem and Jaffa and other villages in the vicinity of Jerusalem. At that time the mayor and

municipal council of Bethlehem appealed to the people of Bethlehem to open their houses to the refugees. So the Bethlehem people have taken them in, as many as they could, and shared with them their food and clothing and money. Bethlehem has spent \$160,000, all that was left of the budget, to meet the requirements of these refugees. Several months later, all the resources of Bethlehem came to an end. At that juncture, the United Nations Relief Organization started extending a little help to refugees; but not to the indigenous population whose need has become worse than that of the refugees. They had given all to the refugees, besides spending to defend the town.

In England, which Mr. El-Bandak visited before coming to the United States, "people were very kind. I formed a committee for Christian relief in the Holy Land. The patrons are the Lord Mayor of London, Field Marshall Earl Wavell, Lord Vansittart, the Duke of Norfolk, the Earl of Halifax, and Mr. Anthony Eden, M.P. The British Council of Churches Refugee Committee has merged with our committee."

Mr. El-Bandak spent the war years in England as a political commentator, through the British Broadcasting Corporation, for the Arab world. He attended the University of Cambridge at the same time.

"It is fortunate that both the Catholic Church and the Protestant Churches demand the internationalization of Jerusalem and Bethlehem. I should be most grateful to all those who are interested if they would communicate with me through THE LIVING CHURCH. Any interest will be welcome."

CANADA

The Synod Conservative

Definite progress toward intercommunion and ultimately a full union between the Church of England in Canada and the United Church of Canada will come when all are assured that there is not only agreement as to the apostolic faith contained in the Scriptures and expressed in the Apostles' and Nicene Creeds (even though there is admittedly a difference of practice in the use of such doctrinal formularies) but also that there is substantial accord on the doctrine of the Church and the place of the ministry.

This opinion was stated, by its committee on reunion, to the General Synod of the Church of England in Canada, which convened during the end of August and the beginning of September in Halifax, N. S. Union conversations had been begun between the Church and the United Church of Canada in 1943.

The Rev. R. F. Palmer, SSJE, said, "We are still in the conversational stage

—they [conversations] are not negotiations. We want them to remain fluid, so that if something suggested does not work out, we can backtrack and try some other road."

The 1946 report on union had been based on two suppositions: The two ministries were different in function and history; organic union was beyond the opinion of Canadian Churchmen, but a *modus vivendi* could be found. Now organic union is the goal. The Lambeth Conference had decided to make the "acceptance of organic union"—as a goal—*sine qua non* for conversations in the future, and the United Church seems to have accepted this ideal.

The conservative attitude toward union was paralleled by a victorious movement to leave unchanged the



ARCHBISHOP KINGSTON: "A difficult thing to arrange these days."

Church's attitude toward marriage. The House of Bishops considered it "unwise" to concur in a memorial presented to it by the Lower House which would have made it legal for the "innocent party" to a divorce to be remarried with "the benefits of the services and sacraments of the Church." Members of the Upper House stated, "... we agree that it [the memorial] raises problems which ought to be studied with a view to finding a solution which would be harmonious with Holy Scriptures and with the traditions of the Church."

Motions in favor of civil marriage ceremonies in the provinces which do not permit them, according to Religious News Service, was voted down by a large majority of the Synod.

Number one spot on the agenda was given to the admission of the diocese of Newfoundland into the Church of England in Canada.

Official action to change the name of the Church was postponed.

The Anglican Fellowship for Social Action proposed that official observers

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Mary washed Thy Baby clothes
Soft and small and white,
Touching little linen bands,
Thrilling with delight.
See, I wash Thy linen, too,
Fragrant from Thy touch,
For a wondrous task like this,
Lord, I thank Thee much.

Tearful mourners at Thy tomb,
Folded linen white,
Round Thy Form so sweet and still,
Hiding Thee from sight.
See, I fold the linen cloths
Wide and fair and white
Whereon Thou shalt humbly rest,
Hid from faithless sight.

JESUS, make my heart to be
Like the linen white,
Washed and pure and free from stain,
Giving Thee delight.
Make it soft and sweet with love,
Make it fair and bright
Where Thy Body sweet may rest
All the day and night.

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from the General Synod be sent to Russia. The motion, when put before the House after strong dissenting discussion, received only four favorable votes. The Primate, the Most Rev. G. F. Kingston, had said when the motion was handed to him that such a maneuver was "a rather difficult thing to arrange these days."

Conservatism prevailed again on the matter of the "Fixed Primatial See." Opposition stems from two difficulties, one jurisdictional, the other financial. The Canadian Church finds the position of the U. S. Presiding Bishop open to criticism, from its point of view, because he cannot exercise episcopal jurisdiction. On the other hand, the Primate of the Canadian Church is one of the bishops in an ecclesiastical Province, having its own metropolitan. Only one diocese in Canada has the financial ability to become a primatial see. If that diocese, or any other one, became primatial the present diocesan would be reduced to suffragan rank. If General Synod carved out a primatial see, some of the endowments of existing dioceses would be lost to them.

The Committee on Membership of the Church evidently was unable to agree. Holy Baptism, definite attendance at worship, and financial support would form the basis of membership in the Church of England in Canada. Parish missionary work would be confined to those who ought to be Church of England but do not qualify under the preceding rules.

Agreement was reached on the question of finances. A unanimous vote of the Synod provided for a committee to study the whole question of Christian stewardship.

Unanimous choice of the Lower House of General Synod for the office of prolocutor was the Very Rev. G. R. Calvert of Victoria, B. C. The retiring prolocutor, Dr. R. V. Harris, suggested that the Lower House elect to that office alternately a clergyman and a layman to serve for one session only.

ARMED FORCES

Chairman of Chaplain Board

Chaplain Luther D. Miller, former chief of Army chaplains, has been authorized to continue as chairman of the Armed Forces Chaplain Board, the Department of Defense announced September 26th.

Chaplain Miller was succeeded as chief of Army chaplains recently by Chaplain Roy H. Parker, who returned from duty in Japan.

Chaplain Miller will serve as chairman of the Armed Forces Chaplain Board until July, 1950. He will remain in Washington during his tour of duty.

WALES

Archbishop Enthroned

Five Welsh bishops, the Bishops of Newcastle and Gloucester, and several Free Church representatives attended recently the solemn enthronement in Llandaff Cathedral of Dr. John Morgan as Archbishop of the Church in Wales.

Formerly Bishop of Llandaff, Dr. Morgan was elected head of the Welsh Church last June, succeeding the Most Rev. David L. Prosser [L. C., June 26th].

Also attending the services were the mayors of fifteen boroughs, and a thousand other persons from all walks of life. [RNS]

OLD CATHOLICS

Thanks from Germany

Thanks for the help received from the American Episcopal Church and the Old Catholic Church in Switzerland were extended by Prof. Johannes Zeimet on behalf of the German Old Catholic Church at the 36th annual synod of that Church which met Sep-

The Living Church in Tokyo

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tember 9th and 10th in Heidelberg, Germany.

There are still about 30,000 refugees in Germany. Thousands of old people are without daily bread. There are priests who still live in barracks, and there are children who have insufficient clothes and shoes.

The Heidelberg synod opened with a solemn celebration of the Holy Eucharist. Suffragan Bishop Steinwachs was celebrant; the Rev. Werner J. Scharfe, deacon; the Rev. Wilhelm Eggert, sub-deacon. Bishop Kreuzer, who has been ill, gave the blessing.

All priests from the diocese of Bonn and delegates from the various parishes took part in the four sessions. Only one

priest from the Russian zone succeeded in getting a pass.

EGYPT

Anthony of Padua vs.

Anthony the Patriarch

The Greek Orthodox Patriarchate of Alexandria has warned that it will be "forced to take severe steps" against members of the Orthodox faith in Egypt who continue to attend services in Roman Catholic churches or make offerings toward non-Orthodox Churches.

In an official declaration, the patriarchate deplored the fact that "many Orthodox Greeks attended services in the Roman Catholic church of Alexandria on the feast of St. Anthony of Padua." It said that some offered gifts to the church, providing means "for propagandizing among the Orthodox."

The statement asserted that St. Anthony of Padua is not recognized as a saint by the Orthodox Church. It made clear that the saint is not to be confused with St. Anthony, the professor of St. Athanasius, who was patriarch of Alexandria in the fourth century. [RNS]

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Maxwell Ganter, Priest

The Rev. Maxwell Ganter, who since his retirement in 1943 has lived in Hendersonville, N. C., died in that town on July 26th.

The Rev. Mr. Ganter was born in Akron, Ohio, on May 31, 1883. He was a graduate of Kenyon College, Yale Graduate School, the Sorbonne, and General Theological Seminary, and was ordained priest in 1910.

From 1914 to 1918 he was rector of St. Ignatius' Church, New York City, and in 1919 he became a chaplain in the U. S. Army. From 1922 to 1924 he was rector of St. Barnabas' Church, Berlin, N. Y., and from 1925 to 1941 he was rector of St. John's Church, Portsmouth, N. H. He served at St. Luke's, Lincoln, N. C., from 1941 until his retirement.

Surviving are his wife, Fay Cornell Ganter, and one daughter.

William S. Stone, Priest

The Rev. William S. Stone, who had been in charge of Holy Trinity Mission, Chicago, until he was incapacitated by illness in 1944, died in Chicago on September 21st.

The Rev. Mr. Stone, who was born and educated in England, decided to stay in the United States when, in San Francisco the morning after the great earthquake, he heard people talking about how quickly the city would be rebuilt, and decided to stay and watch. He had happened into the city the night of the quake on the way from Australia, where he had gone to organize Church Army work, to his home in England. Previously he had been curate of churches in South Africa and Tasmania, Australia. From 1903 to 1906 he had been rector and rural dean of the West Coast of Tasmania.

He asked Bishop Nichols, then diocesan of California, for a license to officiate in the diocese, and was given work on the cathedral mission staff. He was

locum tenens and later assistant priest at St. John's Church, Oakland, for about two years. For 10 years he taught High School at Sausalito, Calif., and was locum tenens at Christ Church.

In 1937 the Rev. Mr. Stone came to Chicago and was issued a general license by the late Bishop Stewart. He was received into the diocese of Chicago from the Bishop of Tasmania in January, 1941.

Surviving are a sister, Mrs. Elizabeth Jewett, and a brother, Herbert Stone.

Harry T. Burleigh

Harry Thacker Burleigh, 82, who had retired in 1946 from the choir of St. George's Church, Stuyvesant Square, New York, after 52 years as baritone soloist, died in Stamford, Conn., September 11th after a two-year illness. A traditional event at St. George's was his singing of "The Palms" each Palm Sunday.

Not only was Mr. Burleigh a singer, he also composed and arranged. His best known composition is "Little Mother of Mine." He had arranged such spirituals as "Were you There?" "Deep River," "Couldn't Hear Nobody Pray," and "Let Us Cheer the Weary Traveler." He was one of the first to record on paper spirituals that had been handed down orally. It is generally conceded that he inspired the large movement in Anton Dvorak's "New World" symphony. Mr. Dvorak had been his friend and teacher at the National Conservatory of Music in New York where Mr. Burleigh studied under a scholarship.

Mr. Burleigh made concert tours in the States and abroad. He sang for Theodore Roosevelt and the Archbishop of Canterbury, and did two command performances for Edward VII. The elder J. P. Morgan, for many years senior warden of St. George's, had arranged for Mr. Burleigh to sing at his home every Christmas.

An annual service of Negro spirituals was held at St. George's beginning in 1923 for which Mr. Burleigh did all the arranging and harmonizing.

Before coming to St. George's Mr. Burleigh had worked as a lamp lighter, had sold newspapers, and had been employed as a pantryman on a lake steamer and as a hotel wine boy. At all these jobs he sang. Even as a child he sang while helping his mother at home or while polishing desks at the school where she was janitor.

Surviving is a son, Alston Burleigh, composer and choral arranger, and a grandson, Harry T. Burleigh, II.

Funeral services were held at St. George's on September 15th.

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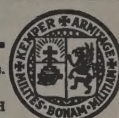
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The Rev. CARROLL SIMCOX, Editor

Missionary Art

IN OUR IMAGE. Selections from the King James Version of the Old Testament, by Houston Harte; 32 color paintings by Guy Rowe; foreword by Kent Cooper. New York: Oxford University Press. 1949. Pp. 197. \$10.

It is extraordinarily hard to review this book, for the simple reason that the most lavish praise would seem to this reviewer inadequate. The "book" part of it is an anthology of passages from the King James Version, chosen by a committee of Biblical scholars as the key passages of the Old Testament. This calls for no comment other than that the scholars have chosen well. All else may be considered under the unusual category of a "missionary object of art," and the story behind it will explain:

Mr. Harte, a Texas newspaper publisher, is a devout Bible student with a zeal to propagate the Word of God to our spiritually ignorant generation. But he knows the enormous difficulty of inducing people to study the Bible as a whole. He has taken into account other difficulties as well, and especially the fact that some way must be found to make the people and the events of the Bible *real* to the modern man. The text of the

Bible itself will not do it, and conventional religious art—even that of the masters—certainly will not do it.

Mr. Harte finally arrived at the answer he sought, and broached it to the Oxford Press. These distinguished publishers saw the merit of his plan and proceeded with the project of which this book is the fruit. The committee of scholars chose the passages which were to be included, and then an artist was secured to do the real work. The right man had to be found. He must be a superb craftsman and also one who is not bound to the tyranny of tradition. It seems that the right man was found, in the person of Mr. Guy Rowe.

For the past three and a half years Mr. Rowe has worked on nothing but the 32 pictures here presented. It has been time well spent. If there is an elemental justice in the history of art, some of these paintings will bring him immortality among religious artists.

One or two points about his technique seem noteworthy. The Oxford Press informs us that Mr. Rowe "is credited with rediscovering the ancient method of painting in wax. The portraits in this book, done in grease on protectoid, are painted on the back, or reverse side—a technique probably the oldest in the history of painting."

The artist's own words shed some light upon the miracle of spiritual discernment that is manifest in his work: "It was two years from my first conception of Isaiah to the finished work, from my first reading of his words to my final feeling of having realized a spiritual likeness. The result is not Isaiah; perhaps it is I posing as him. It is some part of him, though, passing through me and coming out a picture." I would supplement his modest complaint about his Isaiah not being Isaiah with the reminder that Milton's Samson is not Samson and Handel's Messiah is not Messiah; but in his own medium and in the *role* of evoker of living images, Mr. Rowe deserves a rank with Milton in poetry and Handel in music and the greatest Italian masters in painting. You may take any one of his paintings and meditate upon it for a day. These images live. Some of them will startle you, but when they do it is with their uncanny vitality. For my part, I may say unreservedly that this is the closest I have ever come to seeing painted faces move and hearing them speak.

If you hesitate to invest in the book "sight unseen" you might ask your book dealer to show you a copy or have him order one on approval. It must be seen to be appreciated.

C.E.S.



JERUSALEM CYCLE OF PRAYER

October

17. Sheffield, England: Leslie Stannard Hunter; George Vinson Gerard.
18. Shensi, China: Newton Liu.
19. Sierra Leone, Africa: James Lawrence Cecil Horstead; Percy John Jones, Assistant.
20. Singapore: John Leonard Wilson.
21. Sodor and Man, England: John Ralph Strickland Taylor.
22. S. Carolina, USA: Thomas Neely Carruthers.
23. S. Dakota, USA: William Blair Roberts; Conrad H. Gesner, Coadjutor.
24. Southern Brazil, S. America: Louis Chester Melcher; Athalicio Theodore Pithan, Suffragan.

CHANGES

Appointments Accepted

The Rev. John C. Boggis, formerly curate of St. Luke's Church, Germantown, Pa., is now rector of St. Andrew's Church, Ashland, Wis., and vicar of the churches at Bayfield, Park Falls, and Jurgenville.

The Rev. S. C. Vern Bowman, formerly vicar of St. David's Church, Garland, Tex., is now associate rector of the Church of the Redeemer, Chestnut Hill, Mass. Address: 379 Hammond St., Chestnut Hill 67, Mass.

The Rev. Howard L. Cowan, formerly deacon on the staff of St. Stephen's Church, Providence, R. I., is now curate at St. John's in the Village, New York, N. Y. Address: 224 Waverly Pl., New York

The Rev. William F. Donnelly, formerly curate of Grace Church, Madison, Wis., is now rector of the Church of St. John the Baptist, Wausau, Wis. Address: 312 McClellan St.

The Rev. John Henry Edwards, formerly rector of St. Luke's Church, New Haven, Conn., is now vicar of St. Luke's Church, Convent Ave. and 141st St. in the parish of St. Martin's, New York. Address: 4 Hamilton Terrace, New York 31.

The Rev. Charles Folsom-Jones, formerly rector of St. Mark's Church, Newport, Vt., and Christ Church, Island Pond, and priest in charge of St. Augustine's, North Troy, is now rector of Christ Church, Montpelier, Vt. Address: 20 Loomis St.

The Rev. Williston M. Ford, formerly priest in charge of St. John's Mission, Chula Vista, Calif., is now vicar of St. Andrew's Church, Elsinore, Calif. Address: Route 1, Box N 80 D, Elsinore, Calif.

The Rev. John R. Fredricks, Jr., formerly a student at General Theological Seminary, is now deacon in charge of St. Paul's Mission, Virginia City, Nev., and assistant to the Rev. J. Robert Orpen, Jr. at the Holy Trinity Associate Mission, centered about Holy Trinity Church, Fallon, Nev.,

and serving churches at Yerington, Smith Valley, Lovelock, and Wadsworth, and occasionally at Nixon. Address: 507 Churchhill St., Fallon, Nev.

The Rev. Merrill O. Gruber, formerly chaplain at St. John's Military Academy, Delfield, Wis., will become vicar of Emmanuel Church, Lancaster, Wis., and Holy Trinity Church, Prairie du Chien, on October 15th. Temporary address: Holy Trinity Church, Prairie du Chien, Wis.

The Rev. Thomas L. Hastings, formerly priest in charge of St. George's Church, Louisville, Ky., is now rector of the Church of the Advent, Williamston, N. C. Address: 101 Houghton St.

The Rev. J. Robert Orpen, Jr., formerly a graduate student at Nashotah House, is now vicar of Holy Trinity Church, Fallon, Nev., and priest in charge of the Holy Trinity Associate Mission, which also serves churches at Virginia City, Yerington, Smith Valley, Lovelock, and Wadsworth, and occasionally at Nixon. Address: 507 Churchhill St., Fallon, Nev.

CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

SAN FRANCISCO, CALIF.

DVENT OF CHRIST THE KING
Rev. Weston H. Gillett 261 Fell St. nr. Gough
in Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

SAN FRANCISCO
San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
in 8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Albert E. Stephens, Jr., c
in Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30
& Mon 10, Thurs 7; HH & C Sat 5-6. Close to
downtown Hotels.

WASHINGTON, D. C.

SCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
in Masses 7:30, 9:30, 11 with ser, MP 10:45;
C, Ser & B 8; Daily Masses: 7, 8, 9 EP & B;
Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
in 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
in Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
& 7 and by appt

CHICAGO, ILL.

TONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
in 8, 9:15, 11 HC; Daily 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
720 Stewart Avenue
in 7:30, 9, 11 HC; Others posted

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
in 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
1:15 MP; 7:30 HC, 5 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
in Eu 7:30, 9, 11; Weekdays Eu 7 & 10, also Fri
(Requiem) 7:30, MP 9:45; 1st Fri HH & B 8:15;
Sat 4:30-5:30, 7:30-8:30 & by appt

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
in 8, 10:45; Daily 11:45; Thurs 8:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
in 7:30, 9:30, 11 & daily

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

SALISBURY, MD.

ST. PETER'S Very Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. L. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30, C Sat 7:30

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NEW YORK CITY

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Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30
MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thursday & HD 10:30
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NEW YORK CITY (Cont.)

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10th & Broadway
Sun 8, 10 HC, 11 Ser; Weekdays: Tues, Thurs 12:30
Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC;
Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr., Rev. David E. Richards
Sun 8, 9, 11 H Eu, 19 Family Eu & Communion
Breakfast, 9 School of Religion, 11 Nursery

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex
Mon 10; C Sat 7-8

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Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
Fifer, Th.B.
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Sung
Eu & Ser 11; Nursery Sch 11; Cho Eu 4; Daily: Mat
7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & HD
9:30; Lit Fri 7:40; EP & Int 5:30 daily; C: Sat
12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
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